

# THE AMERICAN MISSIONARY

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## THE PATIENT YEARS

THE moral evolution of mankind is a very slow process. In the peoples most powerfully affected by Christianity the development of mind and heart is yet a long way from perfection. The development of conscience so that it shall rule the life of man has not been such as to make the best communities unduly elated. The development of civil society, which depends upon the development of the individual man, upon the expansion of his mind and the regulation of his moral nature, is slow, even when the hindrances are fewer than the helps.

He would be unreasonable who should expect any permanent and decided progress in a people like that of the Negro, which should compass the race as such, to come other than in the long and patient years. We sometimes hear the comment that "the progress is slow." It is, however, no slower than Christianity is. Moreover, we may remember that the advance is made and is to be made under conditions many of which are unhelpful. The Negro people in their development are not making their acquaintance now for the first time with the hindrances of injustice and many wrongs. It will be a long time before the race as a race will have even-handed justice. The race will be tolerated, perhaps, and some Christian souls will cherish friendliness and give helpfulness. But to most the Negro will be a social and political burden. He will be discriminated against. If recent enactments in the South teach anything, the

Negro may not expect his civil rights, and perhaps not the protection of equal laws, for many a year. We may hope for gradual amelioration with gradual education. We may hope that brute force and violence and personal cruelties will not long continue, but we have no reason to expect that the time of the discipline of injustice is nearly over. These people are to remain a separate race, who cannot be absorbed with the people by the side of whom they are to live, and yet are to live without a separate national existence—always in the minority—always the weaker among the stronger. Here, on the same soil where the struggle of life must go on, are two races—the juxtaposition of two nationalities—that differ in physical externals, in distinctive characteristics and in sympathies; the weaker condemned to the discouragements which grow out of their weakness, and with no alternative but the generosity of the stronger when any conflict of interest may arise. Until Christ shall possess the hearts of men as He does not yet, it requires no prophet to tell us that the history in many respects must be sad, and it may be fearful. There are difficult facts to meet when we consider the development of this race.

There is no reason, however, for discouragement. There has been, and there is, a steady gain. This will accelerate with the years and with the preparedness which insures it. The fullest manhood, the truest brotherhood, the best life, is not a gift which one may take from an-

other and say, "I have it." It is a salvation which must be worked out "with fear and trembling" as God works it in. As to time, it will move on with the movement of Christianity and with the progress and power of true Christian faith in our land. We do not know how this may come, nor the providences which may hasten or hinder the coming. But of one thing we are sure, that there is no uncertainty as to the result. It cannot be permanently hindered.

*What we do know is our duty.* It is to pass on freely what we have freely received. It is to prepare those who shall be worthy teachers and leaders in this moral and spiritual evolution, godly and well instructed, ready and willing to "work together with God" to the development of His gracious will and of the certain result. The Negro will surely come to his own in one and another way and, in general, as soon as he is ready for it.

What that own may be will depend more upon himself than upon others. The whirligigs of time will bring the chances to him as to others. What he has to do is to get ready and to be ready when the times are ripe. Meanwhile he must have the prayers and generous contributions of good men and good women; must have the schools and the teachers; must have in his civil relations the help of the forces that make for righteousness. In this way he will find the realization of the great truth experienced by the missionary apostle who said "we are laborers together with God." If we and those for whom we plead are in this divine partnership, there can be but one conclusion:

For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin.

## FINANCIAL STATEMENT

### DONATIONS—MARCH

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Individuals	Total
1906-7 .....	\$8,629.39	\$971.18	\$1,815.96	\$124.48	\$334.52	\$10,688.92	\$22,564.45
1907-8 .....	6,129.99	1,174.12	1,797.38	155.00	281.23	5,976.13	15,513.85
Increase .....	.....	202.94	.....	30.52	.....	.....	.....
Decrease .....	2,499.40	.....	18.58	.....	53.29	4,712.79	7,050.60

### DONATIONS—Six Months, to March 31, 1908

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Individuals	Total
1906-7 .....	\$46,633.10	\$4,562.28	\$10,616.26	\$616.03	\$1,758.60	\$35,812.13	\$99,998.40
1907-8 .....	43,456.23	5,458.52	11,662.08	365.00	1,545.87	25,313.81	87,801.51
Increase .....	.....	896.24	1,045.82	.....	.....	.....	.....
Decrease .....	3,176.87	.....	.....	251.03	212.73	10,498.32	12,196.80

The receipts for March from donations were \$15,513.85 and from legacies \$8,998.32, making a total of \$24,512.17.

The donations for the six months ending March 31st were \$87,801.51 and from legacies \$44,315.88, making a total of \$132,117.39.



There was a decrease in donations of \$12,196.89 and in legacies of \$9,035.74—a total decrease of \$21,232.63 compared with the receipts of the six months for the previous year.

The expenditures for the six months were \$161,408.63, or \$6,455.49 less than for the six months of the previous year.

The debt on the first six months of the current year to March 31, 1908, is \$29,291.24. This amount added to the debt carried over of \$54,951.18 makes the debt March 31, 1908, \$84,242.42.

The shrinkage in receipts for support the

first six months gives us much concern. The appropriations are on a very conservative basis and the expenditures for the first six months are as we have already said \$6,455.49 less than last year. We make our most earnest appeal to the churches and to individuals to see that collections are taken and that the missionary work among the millions in our own country is not crippled for lack of funds. The Advisory Committee recommended \$250,000 in contributions from living donors which would make \$125,000 for the first six months of the year. The donations received were \$87,801.31.



## The South



### A VISION AT JOPPA

By Superintendent H. Paul Douglass

ONCE upon a time there was no South except the mountains. Beginning with New Jersey, the Atlantic seaboard south to Florida, the lower half of the Gulf States, and the Mississippi Valley, as far north as the mouth of the Ohio, were at the bottom of the sea. The waters lapped the feet of the mountains on the west, covering what is now the Blue Grass regions of Kentucky. This most ancient mountain South—the South of Lincoln and Judge Hargis—looked out upon the ocean. Its most southern point was what is now central Alabama. Then Joppa, Cullman County, may have been a seaport like Joppa, Palestine, while such strange beasts as Peter saw in his vision sported in its pre-historic oceans.

We are interested in these ancient geological facts only because they give us a clue to the history of and the present situation in the South; for, when the lowland South—the South of Lee and Jefferson Davis—rose out of the waters, the

broad wedge of the mountains remained, thrusting the fist of a diverse civilization and type of life right through its heart, down toward the present waters of the Gulf. In the great struggle between the States the mountains constituted a region of natural unionism, which well-nigh cut the Confederacy in two. Geography also explains why there are several counties in northern central Alabama with less than one per cent. Negroes in them, almost entirely surrounded by others whose population is from one-quarter to one-half black; and why we have a mountain school for white children, some of whom have never seen a black face, so far down toward the centre of our colored work. For Joppa is the southern outpost of our white institutions.

It must be confessed, however, that only in a modified sense is this a mountain school. The mountaineer traits which we know in the inaccessible fastnesses of the Kentucky or North Carolina mountains are much toned down on



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these broader sandy ridges. The people themselves originally were a poorer class of lowlanders forced up into the broken country by the sifting process which everywhere tended to drive the landless white man out of the more fertile regions held by the great planters. They had not the loyalty of the more northern mountain people to the Union. Few of their men went into the Federal armies, and their region had an unsavory reputation as the lair of turncoats and bushwackers from both sides in the great struggle. The chief native historian of Alabama, Professor Fleming, makes out a very bad case against them. We find them, however, like any other people, a mixture of bad and good.

The region around Joppa presents the anomaly of a cotton-raising section without the Negro. The driver who "carries" me over to the school comes from the Tennessee Valley. He expresses his sense of outrage that white women and children should be picking cotton; this he considers to be the natural work of the Negro. Yet there is scarcely a Negro in the whole county. Besides cotton-raising, some lumbering is still done in the scrubby pine forests. Most of the wag-

ons which we meet on the way are driven by oxen. Joppa is twenty-two miles from the railroad station. It stands, in a word, for that fringe of population intermediate between the typical mountaineer and the poor whites of the lowlands.

The settlement itself consists of some thirty cabins with two or three stores, a blacksmith shop, and two church houses. By far the largest house is our eight-room teachers' home, and a little from it stands a well-

built and commodious school-house. To-day the sixth grade happens to be reading essays on pioneer life. The wise Bostonian who makes the school books thinks it important that the children of the generation understand the life of their great-great-grandparents of Massachusetts Bay, which he describes in great detail—the clearing of the forest, the building of the log-cabin, the little patch of farm amidst the stumps, the hunt for venison and wild turkeys and the solemn procession of Puritans to the meeting-house, each man with a gun in his hand. The children faithfully reproduce this valuable information as an exercise in English, while as a matter of fact every one of these experiences is a living reality for them, or at least a memory of the present generation at Joppa. They know at first hand what it is to grub out a little farm in the forest; they are living to-day in log-cabins; the larder is still furnished with game; and their men too often "tote" guns to church. The schoolbook-maker forgot that we have "contemporary ancestors."

In the narrow cabins of this little settlement we found gathered some thirty pupils from other communities. There



were no decent accommodations for them, no opportunity for studious quiet, and frequently an undesirable crowding of boys and girls in the same house. Sometimes whole families came to keep house for themselves in unfinished attics. Such conditions of life were no advance upon the homes from which they came, and the best the school could do for them scarcely overcame the handicap of their bad accommodations. We felt that we must make a place where such students could have proper oversight and the influence of a well-ordered Christian home. There was a large store building which some too ambitious villager had begun and had been unable to finish. It stood exactly between the home and the school property. We purchased this, with some two acres of land, and it is now being transformed into a dining-hall and dormitory. One is almost ashamed to tell how little it has all cost. When it is done the lady teachers and student girls, under the charge of a competent matron, will occupy this building. The old teachers' home will be a dormitory for boys under the charge of Principal and Mrs. Richardson. That we dared to attempt to make this great addition to our equipment was due to the fact that Professor Richardson, a veteran of mission service in Japan, is an expert carpenter and builder as well as preacher and teacher. The community co-operated most cor-

dially, contributing the hauling of all material and much of the work. A fund for furnishing the new building is slowly accumulating through solicitation by the teachers. A roomy but rickety barn went with the place, and this has been rebuilt so as to include a commodious shop for manual training. There is sufficient land for considerable work in agriculture, and the institution should have a horse, cows, pigs and poultry.

A horse is especially necessary to enable the principal to follow up the possibilities of enlarged influence which the new accommodations for boarding pupils provide. The school has a natural constituency in some twenty little Congregational churches, scattered throughout the rough regions of northern Alabama, as well as a wide ministry to the mountain boys and girls in general. It will give the churches a sense of dignity and responsibility to have a school of their own to which their children may go. The school in turn will teach them something of the ideals and standards of Congregationalism, which they greatly need to learn. We expect great things from this wider outreach of the Joppa Normal and Collegiate Institute. The Association greatly needs a little special assistance in completing its transformation from a purely local enterprise to one which centralizes and serves both the Christian and the denominational interests of a large region.

### A TYPICAL ILLUSTRATION

Miss M. E. Carr, Graduate of Lincoln School, Meridian, and Tougaloo. Teacher at Meridian, Miss.

THE people of the North have often asked, "Is it worth while to educate the colored people of the South? Does it pay to have men and women give up their comfortable homes, come thousands of miles away, suffer ostracism from society to help these peo-

ple of the South?" In answer I will give a true story and one which is typical of many such.

One of the A. M. A. teachers, while visiting a part of the city occupied by the lower class of colored people, was struck with the appearance of a young girl about

fourteen years of age. Though very slovenly dressed the girl had a look about her which seemed to contradict her surroundings. The teacher felt that she could be made a noble woman if only she could receive the proper training. With this thought uppermost she approached the girl (who did not receive her advances very graciously) and tried to persuade her to enter school. She did not succeed, but she did obtain permission to visit the girl at her home, and one day later the teacher made her appearance at the girl's home. It was very wretchedly furnished, and bare of almost all the necessities of life. The girl was one of a family of fifteen members. The house contained only three rooms. After the teacher conversed with the girl for some time she finally gained her confidence and consent to come to school the next Monday. She kept her promise. She was still shabbily dressed, but she showed that she had tried to "fix up." The teacher had some clothes given her from one of the barrels which so often find their way South, sent by the good people of the North. With these the girl soon made her appearance very respectable. She proved to have a good mind and learned very rapidly, in a measure making up for the years she had lost. Better than all, here at school she learned to

love Jesus. Her people at home saw a wonderful change in her, and through her influence some of the family were brought to Christ. Dissatisfied now with the place she called home she persuaded her people to move to a larger house. She also succeeded in getting one or two of her brothers to enter school. Here in her new home she made everything as comfortable and attractive as she could. As she had learned to do sewing and fancy work at school she made fancy table covers, and with these she made her home look fresh and tidy. One of the teachers taught her how to make chairs from empty barrels covered over by chintz or other fancy figured material, and also to make rugs from rags. She soon learned also to make her own clothes and those of her family. She remained at school until she had completed the course of studies, and is now out teaching a school, helping to educate and uplift her own people. Certainly this girl deserves whatever sacrifice was made for her on the part of those who come South every year to teach among this people. But as I said, this is only one case among the hundreds that are constantly occurring in the Christian schools of the A. M. A. These results are what hold us to our work. Let the givers be encouraged.

## STUDENTS' LETTERS

### LETTER FROM A YOUNG MAN IN TALLADEGA COLLEGE

We have asked some of the students in our institutions to give sketches of their early life, incidents and experiences that have come in the course of their education. The personal note is often instructive as the development of a human being is the most interesting thing in the world.

**I** WAS born in Rock Creek Township, Guilford County, N. C., twenty-nine years ago. My parents both ex-slaves and without any home that they

could call their own lived by "renting land," and for the most part living where it was convenient for school and church.

It fortunately happened that when I became old enough to attend school my parents were living in a neighborhood where there was an A. M. A. school conducted by an under-graduate of the Theological Department of Oberlin College. Here I received the rudiments of an edu-



cation, and here also came my desire for a more extended education.

To carry out my wish I worked at different occupations, farming principally, to earn money for this purpose. While farming I saved money enough to enter the Bethany Normal and Industrial Institute under the care of the American Missionary Association, located near McLeansville, N. C.

I was the first boarding student from without the district to enter this school, of which a graduate of Talladega College was the principal. I remained at this school from 1898 till 1904, reaching the junior normal year. I was thus able to pass the State examination as a teacher, and in the meantime spent sixteen months of this period, during four consecutive years as teacher in the rural districts. This of course somewhat interrupted my class work at the institute.

While under the influence of the principal and later of another—a graduate of Talladega Theological Department—I was informed about Talladega College and was led to go to it. I sold out my interest in the farm and secured what money I could, leaving my youngest brother to take care of the family of my mother—a widow. I started for Talladega on November 30, 1904, with thirty dollars, my railroad ticket yet unpurchased, and I have assuredly spent here three and a half of the most profitable years of my life.

FROM A YOUNG WOMAN IN TALLADEGA  
COLLEGE

**M**Y early surroundings were not uplifting. The people around me were ignorant, with all the habits that ignorance implies. While yet quite young I was taught to work on the farm, but when I was thought to be of school age I was sent to Girard, Alabama, to the city public school. Each year from

September until June I went to this school until I had completed the ninth grade, at the age of fifteen years. Meanwhile during the summers I worked steadily on the farm; I was taught to do every kind of farm work as well as work in the home.

In October, 1902, I came to Talladega College. With little help from friends I have schooled myself since that time, now nearly six years. I have been glad to do anything to earn my way, like scrubbing, laundering, attending to poultry, and teaching. Sometimes I have been obliged to stay here during the summer or to be late in entering and even have been forced to stay out and work the entire year. I have always held on to my resolutions with zealous endeavor to learn and to do.

My time for study has always been limited. Some of my studies were more rigid than others and required more study; for instance, the year of 1906-07 I went to school during the day and taught school at night. I studied all the senior preparatory studies for college and one normal study as well. I had to plan my little time carefully to give to each study the time it required.

I became a Christian at the age of ten and since that time I have kept Jesus for my confidential friend and believe that He will give me whatever is for my good when I ask Him for it in faith. Not long after my conversion my father in anger stopped me from attending school and declared that he would not send me again. I prayed earnestly to my Heavenly Father to enable me not only to finish from that public school, but also from some college as well. That is still my prayer. Since that time my way has been often thronged with difficulties, but I have been enabled to be here still striving to reach my goal. One year I was forced to remain at home and earn money in order to come to school the next year.

This year I worked on the farm, and later I taught fifteen miles from any railroad. Wherever I teach I try to bring some one out of darkness into the light which has come to me in Talladega College.

I have always had a desire to learn, and was always glad when the time came to go to school. I learned to read and write and count with little assistance

when very young. Without realizing what it was to be a teacher I always said that I wanted to learn all I could and go back to the country or some very needful place and teach my people, and I mean to pray on, work on, and study on until I finish my course of study and carry out my purpose, and then to enter with all my energy into the work of helping others.



## Note and Comment



**A Missionary Wanted in Alaska** Our interesting mission at the Eskimo village, Cape Prince of Wales, Alaska, calls for an earnest, capable missionary, a young and vigorous man, married and without large family. Secretary Cooper would be glad to open correspondence with a consecrated and devoted man who is looking for an opportunity to do earnest, practical and hopeful missionary work.



**Thanks to Teachers** With the close of this month the larger number of the schools under the watch and care of the Association will have closed, not to be reopened until September. The reports which come to us are those of a prosperous and useful year. Not only in the way of earnest work in the studies of the schools have we been greatly encouraged, but also in the gracious spiritual influences which many of the schools report to us. In these transitional and formative periods of life of young people there is no place for influence greater than that of the faithful teacher. It rejoices us to know that

those who are teaching in our schools understand and realize this in their positive Christian service, and that their influence is so generally felt by those whom they are instructing.

We send our thanks, then, in behalf of all those who with us have at heart not only the upbuilding of a needy people in true Christian principles and life, but also the welfare of our common country. Those who are giving their best powers for others less fortunate than themselves are solving problems that belong to all good people.



**The South as a Leader** The South is taking the lead in the great battle against the liquor traffic, a splendid example in righteousness. As a Southerner has proudly written, which we quote from the *Southern Workman*: "No one will deny to Southern patriotism the right to rejoice over the coming fact that the prohibition statecraft which is probably to affect the whole world in the end, has come to its revelation of power in the Southern States of America and at the



hands of the Southern people. There is another aspect of the situation which is inspiring to those who take the South to heart. It is that at last the Southern people are coming into a position of moral leadership in the nation. For the first time since the Civil War there is an evidence of the South's ancient relation to human progress by a statesmanship vital enough to command general respect. For the first time since the Civil War there is boldness in her front toward the world. We have taken a distinct step toward regaining our prestige in the national life. Once more the South is struggling for that which is good for everybody everywhere."



**Civilization in Kentucky in 1908** One hundred masked "night riders" rode into the town of Birmingham, Marshall County, shot six Negroes, and whipped five others. The riders took possession of the town and shot into every Negro cabin in the place. In one of these, John Scruggs, his wife, three children, and a granddaughter were struck by bullets. Scruggs was fatally wounded and his two-year-old daughter was killed.

The riders then took five other Negroes to the banks of the Tennessee, where they whipped them. After warning about twenty-five other Negroes to leave the place, the masked men rode away.

Near Woodford, about fifteen miles from Clarksville, Brown Bennett, a young man, was found early to-day, dying in the public road with a bullet hole through his head. It is believed he was a "night rider" and was shot down by persons whom he and his gang had attacked.

Fifty or more night riders came into Brooksville early to-day in buggies and on horseback, and before they left 15,000 pounds of tobacco belonging to Robert

Stanton, one of the wealthiest planters in this section, had been burned.



We have asked several of our pastors to report to us upon the condition of the Negro people in their immediate localities. Several of the following notes will thus be understood in view of our inquiries:

**A Pastor in Alabama** I had purposed to give such information as would enable you to get a pretty clear idea of what progress our people are making.

The figures given below will scarcely fully represent the property valuation owned by colored people I have consulted. Some of them own land in the country which does not appear upon the city tax-roll proper. Many people give their tax valuation for much less than its market value. For instance: A certain colored man owned a tract of land which he assessed at \$100 per acre and bargained to sell twenty acres of the same tract for \$20,000. This land was within the city limits.

The results of my investigation are as follows: Upon the consultation of forty-three persons I found that they owned \$446,400 worth of property, to say nothing of bank accounts, which are not taxed, and of which I could not obtain any information; eleven of these persons were graduated from some college, ten had been students at some college but did not complete their courses, nine had received their training in public schools, six studied in night schools, five had studied at home and "picked up" their knowledge of letters, and two could neither read nor write.

The investigation further shows that eight persons between sixty-one and seventy years old own \$35,000 worth of property, seven persons between fifty-one and sixty years old own \$81,900 worth of property, thirteen persons forty-one to fifty years of age own \$270,000 worth

of property, eleven persons between thirty-one and forty years own \$54,400 worth of property, and that four persons between twenty-one and thirty years old own \$5,100 worth of property. Only one of these persons inherited any portion of the property possessed. Only the parents of one were free prior to 1865.

No one will suppose that every forty-three Negroes would represent the same amount of "wealth." But it seems perfectly fair to suppose that any forty-three persons with like training would represent an element which would not be a burden upon the community. I am confident that like results can be obtained by consulting others of this city.

It will be observed that the largest amount of property is owned by persons between the ages of forty-one and fifty years, a splendid argument for those who had not been hindered by lack of freedom. They went into the schools to learn; from the school to the world to do business. It shows that trained men will acquire property if given time. The investigation shows that the race is acquiring property in the natural way. It is indeed gratifying to me, for it is the basis of the hope so long cherished by the race and its friends. The race is growing in prosperity as naturally as a child grows to manhood. The race grows in this as it grows in years of freedom. This is no vague hope based upon fancy, but upon facts found in the living state of things.



**A Pastor in Alabama** The Negroes of Montgomery are doing well in many respects. They live in nice homes of their own. They are to be found in many branches of service, from cooks and butlers to merchants and physicians. Two of the most successful truck farmers of this section are Negroes, both of whom

own considerable acreage within the city limits. Another collects rent for some score of houses. One of his daughters, besides teaching in one of the city schools, is collector for her father and receives a rate per cent of her collections.

Among the younger men may be mentioned the six or eight Negro doctors, the proprietors of several drug stores, and we take special pride in pointing out to visitors the fine two-story, press-brick building on Ripley and High streets, owned by a Negro, who is doing a fine business in the grocery line.

Within a few miles of the city are to be found several, I may say many, successful Negro farmers, owning and operating their farms. One of these, on my asking him how much cotton was raised on his place, replied that 200 bales was the average crop. This is the bright side, and our object is to multiply this class of intelligent, industrious, thrifty Negroes until the light shall chase away the shadows cast by ignorance and indolence and vice. And you may be very sure that our brand of faith is very materially aiding in this much desired consummation.



**Another Pastor in Alabama** The leading colored people of Bessemer, Ala., met a few days ago and organized a bank with a capital of \$25,000, and the colored people of Atlanta, Ga., are preparing to do likewise. May both of these enterprises have success.

The Missionary, the Farmer's Conference and the fairs are fanning the latent faculty of race improvement into a flame and as a consequence of this awakening they are bestirring themselves along many lines as never before.

Childersburg and Kymulga churches are in a prosperous condition, notwithstanding the hard times. We have not



been able to do much work at Coosa this winter for the want of a place to worship. The people are very needy themselves and therefore not able to contribute much for the support of the work.

The churches join me in thanking the A. M. A. for its aid in this greatly needed work.



**A Pastor in Georgia** The financial condition of the people of my parishes is distressing. A great many are engaged in railroading. The wages on the different roads were raised from seventy cents to \$1.00 per day about a year ago. A few weeks ago they were reduced to ninety cents per day. The men were notified last week that another cut on their wages will be made soon, and that they will be compelled to labor from sunrise to sundown, making twelve hours of hard work on the road. It seems to me that they are trying hard to keep the Negro from "rising."

The free schools in the rural district only take the scholars to the fourth grade; this is something new. If it were not for our A. M. A. schools situated at Andersonville and Rutland and elsewhere there would be but little hope for our children being educated. Why should the work of the A. M. A. be supported? Because it seeks to elevate fallen humanity, especially the emancipated Negro, from moral bondage. Her churches and schools are planted in the very midst of the ignorant and superstitious, in the very place where they are needed most. It is, however, no easy matter for the pastor or teacher in charge. In such places patience and much grace are needed, else we would be like Lot, "whose righteous soul was vexed from day to day with their unlawful deeds." Various wrong habits the people are addicted to. When rebuked they and their leaders form

a conspiracy against us for interfering with their rights, as they call them. Take away our churches and schools from the rural districts and it will be only a matter of a very short time before ignorance and gross superstition will triumph.



**From Wash=** The happenings in Washington, D.C. ington are so numerous that one always has much to recite. The question is, who will be interested? But after a reflection just for a moment I am led to feel that I am not the final judge of that. So I suppose it is reasonable to presume that somebody may be interested in some of the things that go on in the zone of influence touched by the colored people who have expressed a preference for the growing intelligence and generous policy of the Congregation-alists. We are not strong, but we exercise a wholesome influence among our people, many of whom are even less fortunate than we. This city is coming to be the place where people and organizations with a purpose like to vent their ideas, and we really learn more from others than they ordinarily do from us. To be sure, one sees life in many phases here; religion, business, education, politics, diplomacy, civic righteousness and a thousand other things come up day by day for the consideration of the thoughtful Negro as well as the brother in white.

There gathered in our city in February the Negro bishops of the three bodies of Negro Methodism. Of twenty-four bishops in the C. M. E., the A. M. E. Z. and A. M. E. churches, twenty-two were present. As I looked into the faces of these Negroes—the majority of whom were born slaves—and saw there the discipline of time and experience written in bold characters and expressed in unique characteristics, and heard their deliberations, and their debates, I noted a won-

derful improvement in several of the men. I knew them before the suffrage of an ignorant constituency elevated them to the bishopric, but responsibility and the dignity of their positions have given a poise, a sanity and civility to their words and manners such as I could not have imagined fifteen or twenty years ago. Surely even leadership is raising her own standards. I have not seen a more orderly, courteous, nor more businesslike session than the bishops had when by themselves. It was only when the smaller elders were given liberties that any unusual excitement happened. I got a good impression of the heads of Methodism from the meeting of the bishops. They, like many others, are searching for union of bodies already alike, and I think they think they have taken a long step towards it.



**Missionary Conferences** The Interdenominational Committee of Women for Home Mission Conferences for the East and West plan two meetings this coming summer, one at Winona Lake, Ind., and another at Northfield, Mass. The dates for the latter are July 16th to 20th, inclusive. The Summer Sunday-school Conference will run parallel with that of the Home Mission Conference for two days at Northfield. Weston Hall has been suggested as headquarters. The following rates are offered:

Weston Hall, one in a room \$10 for the Conference, two in a room \$7.50 each. East Hall, and if necessary, Hillside Cottage, one in a room \$7.50 for the Conference, two in a room \$6.50 each. Information regarding programmes and railroad rates will be given as soon as possible. Plan to attend.



Paul Laurence Dunbar was often called the "Robert Burns of the Negro Race." His

poems, sparkling with sunshine and gladness, recalled the Scotch bard in this respect so that it was with some surprise to note the despondent tone of the poem which had for its subject the brave charge of the Negro troops under Colonel Robert Gould Shaw in which he lost his life. A correspondent wrote to Mr. Dunbar for explanation, and in reply received the following letter:

"MY DEAR SIR: As to the spirit of my Robert Gould Shaw poem I do not believe that you are able to judge. I see from the point of view of the 'Under Dog,' and it is a much broader view than you can possibly have. I see the disfranchisement of my people in the South, their murders North and South, the curtailment of their chance for education, the abridgment of their opportunity to do any but the most menial labor. I stand up for the truth of every line in the poem. There was more opportunity years ago when the poem you quote was written; there was more sympathy and fair play and less opposition to the Negro than there is to-day. He never seemed to be a menace to the whites until he began to be a power within himself; and his growing strength has acted as a thousand red flags to as many bulls. The fear of him has produced a Tillman and a Dixon, who stand upon the walls shouting fervid warnings to their brothers below. The fear of him has resulted in the greatest social and civic reaction against him that has ever occurred. Look into it and see if this is not true, and then I think that you will cease to criticize the poem.

"Very truly yours,

"PAUL LAURENCE DUNBAR."

COLONEL ROBERT GOULD SHAW.

Why was it that the thunder voice of Fate  
Should call thee, studious, from the classic  
groves  
Where calm-eyed Pallas with still footstep  
roves,  
And charge thee seek the turmoil of the state?  
What bade thee hear the voice and rise elate,  
Leave home and kindred, and thy spicy loaves,  
To lead th' unlettered and despised droves  
To manhood's home, and thunder at the gate?  
Far better the slow blaze of Learning's light,  
The cool and quiet of her dearer fame,  
Than this hot terror of a hopeless fight;  
This bold endurance of the final pain;  
Since thou and those who with thee died for  
right  
Have died, the Present teaches, but in vain.



**New  
Member of  
Executive  
Committee**

We are pleased to announce the appointment by the Executive Committee of Mr. Willis D.

Wood, as member of the Executive Board, to fill the vacancy caused by the lamented death of Mr. James H. Oliphant. Mr. Wood is a graduate of Amherst College, a member of the firm of Ladd & Wood, bankers, and a communicant in Tompkins Avenue Congregational Church, Brooklyn.



**Dr. Rossiter W. Raymond** in a recent visit to Jamaica was greatly impressed with the absence of race prejudice and by the friendly relations that exist between the different races. In the

*Plymouth Chimes* he says: "Apparently the students of our race problem have paid little attention to the object lesson furnished so near our shores, and it is for that reason that I have ventured to call attention to a few which it offers for our profitable consideration." Among other features he especially calls attention to the influence that education has had upon the colored people of Jamaica, as having its bearing upon what may be expected from the education of the Negro in the United States. In respect to the education of its youth, "Jamaica has made a laudable beginning, though the effects of the terrible cyclone of 1903, which destroyed many schoolhouses, have not yet been wholly overcome. There are more than 700 primary schools, besides schools of higher grade and technical character. Above all, there are four colleges for the training of teachers; and a considerable number of scholarships at English universities are awarded annually upon competitive examination.

"I am more than ever convinced that it is a mistake to omit from the general scheme of education for a race due provision for the training of competent teachers from its own ranks, and opportunity for higher education to those who are worthy of it. Hon. A. S. Hewitt, with whom I was for many years associated in the conduct of the Cooper Union, used to advocate the maintenance of free colleges, as well as common schools, at public expense, on the ground that the State could not afford to lose the chance of developing exceptional ability which might otherwise be lost to its service through lack of education. The converse of that proposition is still more clearly true. In the elevation of a race, the highest possibilities may push it from behind; but it needs also the beckoning of ambition before it. Hampton and Tuskegee are greatly useful and truly fundamental; but Atlanta and Fisk represent an element equally essential. Industrial schools should, perhaps, be multiplied in number, for the special service of localities. For the present, at least, it is not important that the higher colleges should be increased in number; but those which exist ought to be strengthened and maintained in maximum of efficiency, without lowering of their standards. This seems to have been recognized in the educational system of Jamaica.

"Concerning the religious situation in Jamaica, I cannot speak from personal knowledge of the whole field. All I can say is that I attended services in churches of several denominations, and was struck with the decorum and intelligence exhibited by the congregations and the ministers. A sermon which I heard from a colored Methodist preacher was dignified as well as eloquent; and the vast audience listened to it intently and appreciatively. Evidently they were accustomed to an educated ministry. *Beyond doubt, the*

most influential leaders of a people are its religious leaders; and while these continue to be ignorant, the elevation of their parishioners will be doubly difficult or impossible. This is another argument for the maintenance of the institutions of higher education to which I have referred."



The following comes to us from a life member of the A. M. A. who during an extended pastorate has been a warm friend of the Association and equally of the other missionary societies associated with our Congregational churches.

I have had it in mind to ask the privilege of a life member for some reflections arising in reading our missionary magazines. I could not neglect them and maintain a proper respect for my principles. Though they may not appeal particularly for popular regard they each bring with them month by month enough to greatly interest me.

The *Herald*, the *Home Missionary* and the *American Missionary* are excellent in form and in feature. They challenge my attention to their pressing problems. I read the quarterlies also which represent our other societies, and if I cannot find time to do this kind of reading I make the time. Why should I not read them? I have been a life member of each of these societies for several years and as such I follow their fortunes. That their work grows faster than do the funds to advance it, is one sign of God's blessing on the work. If the funds kept pace with the work it would be another sign of God's blessing.

I do not believe that the habitual readers of our missionary magazines are those who fail in

their giving. These visitors from our mission fields cheer me with their faith and courage. The societies were born in faith and courage and have over and again justified their right to the self-denying interest of our churches. They are doing their work, in my opinion, far more effectively than they could do if they were not distinct as they are. As a constant reader I realize how different are their conditions and how much more is being accomplished than could be, except for the distinctiveness of their separate enterprises. The work in its last analysis is one, but it is the "unity of the spirit." They would accomplish less if they were hashed together. Now, their distinctive work gets accent which otherwise would be lost. The experience of the Methodists as given in the last number of the *AMERICAN MISSIONARY* significantly shows this.

When I read these missionary magazines I am glad that they each of them keep before us the supreme motive in their appeal. To me it is evident that there is but one line of continuous and hopeful appeal for all our mission fields. It is the higher motive every time; the advancement of the Kingdom of Christ. Nothing less. To accentuate any other will surely "cut the nerve of missions." People will not practice self-denial to any great degree for the sake of the civilization of China or Japan; nor even for mere patriotic or denominational extension in our own borders, West or South. We cannot rely upon any "bitter cry" of denominational exigency for missionary sympathy or for missionary funds. The needs and the motives must be deeper. The obligations of grace must be felt to be upon us. Our missionary magazines are doing good service in setting forth these needs, and it belongs to us to whom they come to study them carefully. Their individuality certainly adds to the emphasis of the distinctive forms of their Christian service.



This is the third paper upon the Indians of our North Dakota reservations by Rev. C. L. Hall. Few persons in the United States have had a larger experience with Indian life. For more than thirty years this devoted missionary has been teaching and saving the red men to whom he has given his consecrated life.

#### Some Results of Christian Efforts

In 1860 the first careful attempts were made to get comprehensive statistics of

our Indian tribes. From 1860 to 1880, twenty years, in spite of the disastrous wars of that period, and the preference





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TWO WOMEN PLAYING A GAME

of many for "dead Indians," and the neglect of the living ones, our Indian population increased at the rate of one hundred a year. From 1880 to 1900, another twenty years in which missionary effort extended to most of the tribes in some measure, and our government had largely substituted education for the sword, the population increased at the rate of twelve hundred a year. From 1900 to 1907, the last seven years, when a new generation has grown up, and the children of former pupils are filling our schools, and more and better work is being done, the population has increased at the rate of seventeen hundred a year. These figures are for the whole country, but North Dakota has 5,000, and they are not dying off to solve our problem as to their treatment. These figures may be augmented a little by the influx of a white element, making a larger proportion of "half-breeds" than formerly, but what shall be said of the virility of a race that dominates and absorbs and gives its name to another.

This increase has taken place notwith-

standing the unfortunate physical conditions to which I have already alluded. We are hoping to overcome these by education and by treatment of the weak and sickly ones. At the Fort Berthold Agency we are now building an addition to our mission house, hoping to provide for a few children who are excluded from the educational advantages given by the government, because of their defective physical condition. There are a score or more of sickly children with consumptive tendencies, or eczema, or scrofula, that are turned loose on the reservation to scatter disease and vice. Yet these are the ones who need help more than the well ones, and many of them will outgrow their ailments and some such have become good men and women. Then we should make provision for the older people who are now too advanced to want a medicine man to spit in their faces and dance the evil spirit away that is menacing them, or pull the stone out of the way that is clogging the lungs or stomach. Yet there is no hospital service at hand



MR. AND MRS. BEAR-ON-THE-WATER

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for their aid. We have Government officers to inspect and treat our Indian stock, because disease among the stock is a menace to the whole industry of the State, but we are overlooking the menace to our own lives as well as the trouble to the Indian when we neglect the treatment of diseases among these our fellow-humans.

If we can improve our medical ser-

vice for the people and bring about better conditions in their homes, giving them fresh air, cleanliness, better cooking, and especially establish better habits and better morals, we shall see in the next decade a great strengthening of Indian vitality. So much for the

#### Effect of Christian Training

on the physical life. We also see its effect on the industrial life. Some are beginning to be independent in the new conditions that civilization has brought to them. Whether or not North Dakota is the promised land to the Indian, the manna has ceased, and he is as in ancestral days, eating the corn of the land. Rations have ceased for all but the old and sick, and there is not much for them. They are selling their own cattle and horses and fuel to the whites, and buying their own provisions and clothing and utensils and machinery at the neighboring towns.

Two of our officials were last fall counting up those whom they thought could be graduated from wardship, and allowed the full privileges of citizenship according to the present policy of the government.

I was pleased to have them name a number, all of whom had been under and had yielded more or less to Christian training. The Christian faith that is coming to some is taking the place of the old blind super-



INDIAN SCHOOL GIRLS



stition and defective moral code. They are learning that God upholds His world as a Father, and that if His child is pure and true and faithful he will have a blessing that no malign superhuman powers can take from him. He is finding that industrial work is work with God and for Him, and so to be done faithfully and successfully.

It is true that their work is like play to an experienced and energetic Dakotan settler, but it is to them the first effort of a new youth. An old chief was laboring to get his young people up early in the morning to get brick and mortar and boards together for a new home. Impatient at the slow progress and the difficulties in the way, he said to me: "We are not white men yet." He had not lost his ideal by visiting a college dormitory at six in the morning. Let him lose aspiration, though he yet lose his ideal! Commend me not to the man who has inherited much, but to the man who aspires.

"Shall life succeed in that it seems to fail:

What I aspired to be,

And was not, comforts me:

A brute I might have been, but would not  
sink i' the scale."

Twenty-five years ago I found, ten miles south of Devil's Lake, a few Christian Indians. They had cut a few logs toward a church building of the oak timber in the ravines. During several days, one at a time, we hauled those logs out of the ravines. Then we gathered a number of men to work, and women to cook. (Some of the men came in time for dinner.) We made those logs into the walls of a meeting-house. There were no boards or shingles for a roof nearer than Jamestown, a little hamlet two days' distant.

Old Wicanhipiduta (Red Star), with his wife to help, was persuaded to go with an ancient ox team to haul the lumber. The younger men were too busy. I rode with them in the lumber wagon, beguiling the time with an English grammar I happened to have. After half a day of persuading those oxen Red Star thought he could not get through. He got out and crawled along the road to show me that he could outcrawl the oxen. I encouraged him by saying, "This is God's business; he will strengthen your oxen."

We made a camp without water. At

nine the next morning we came to a drop or two of water in a rut in the road and made coffee. Well, Red Star returned with the lumber and a native preacher, and the congregation rejoiced in a little church.

There was as much character drawn out with those logs and built up with



CHRISTIAN INDIAN FAMILY

that rough room as in many a handsome church. There was a satisfaction with the work of their own hands that nothing more elaborate done for them would have given. And surely the greatest feats of any man are child's play to God.

It was a still moonlit night in the spring of the year, when an old Indian chief of nearly seventy winters came in at my door. Indians from the North and vile white men had been making raids upon our camp and taking off many horses. "I am out watching the horses," he said, "for I am afraid they will be stolen, and I saw your light and came in. I have been thinking much of this religion of the Son of God of which you have been telling us, but there is much of it that I do not yet understand. I was brought up in a different way. You know that I hold the bear as my sacred animal, and when I dance I ornament my ankles with bear teeth. Once, when I was

quite young, I had a bad attack of smallpox; and one day I was left alone in the lodge, helpless, weak, with swollen face, and eyes half closed by the disease. A bear came in, and walked right up to where I was, he sat down with his back pressing against me, and began to scratch his breast with his forepaws. By and by he got up and walked out of the lodge. Was I dreaming, or had it really happened? While I was thinking it over, the bear came back again, and while I trembled for fear, went through the same movements a second time, and then went off, leaving me unharmed. I thought surely that bear had mercy on me and spared me, and when my father returned, we talked about it, and agreed that the bear must have pitied me, and ever since I have worshipped that animal. After that I was once in a fight when an enemy fired twice upon me at a distance of only half a dozen paces, but did not kill me. You see, I now wear these two pierced bullets on this string around my neck (and he pulled out the old bullets from under his shirt.) You see these mysteries have had mercy on me." "Ah, my friend," I replied, "not these mysterious things, but God, our Father in Heaven, who made all and rules all. He kept the smallpox from destroying you, and the bear from killing you, and the bullets from wounding you, and has spared you till this time that you might hear about His Son, and the forgiveness of sin, and the way of everlasting life."

This old Indian history is an epitome of his race. They are spared to us. They have passed thus the decimating influence of the epidemic diseases that are the bane of civilized communities and death to Aborigines. They have been delivered from wild beasts and from yet more savage men, red or white, in savage warfare. They are to become part of our composite national life, contributing their



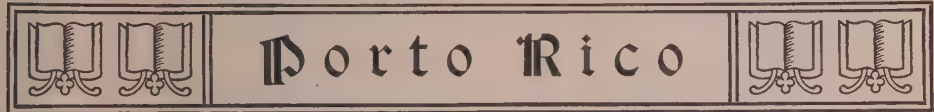
INDIAN POLICEMAN



share to our Christian commonwealth, and joining with us as citizens of the kingdom to come.

Some of us have labored in an elementary way to make small plants grow

on the wind-swept prairie. It is for you who are the future leaders to see that in the shelter of a Christian brotherhood a full rounded bloom and fruitage is attained for our North Dakota Indians.



## NEW CONGREGATIONAL CHURCH AT HUMACAO

A LETTER from the parsonage at Humacao, Porto Rico, informs us that the Humacao church has been completed and describes the opening service. We are glad to learn that during the three years Pastor Scheibe has been at Humacao very many good friends have been made among the influential people there, who were quite ready to show their friendship in assisting in the opening service of the church. The District Attorney of the Humacao District gave the first address, calling attention to our general work as a denomination, our history and our present work here in Humacao. He paid a pleasant compliment to our new beautiful building. The pastor in behalf of the people of Humacao expressed gratitude in their behalf for the efforts being put forth to give them the Gospel. American friends assisted in the service, one playing the organ, another the violin and others singing in a quartet. Rev. Dr. Edwards, pastor at Fajardo, was with the church at Humacao on the first Sunday and preached in the morning and evening to large audiences. The members of the church are delighted with their new church home, toward the construction of which many have helped in different ways. Our hearts are full of gratitude to the dear friends who have worked and planned, and who have given so liberally and made it possible for us to have such a beautiful church in Humacao. It is lo-

cated on a corner lot of the public square, facing a beautiful little park. The interior is quite as attractive as the exterior. The bell, organ, electric light, carpet for the platform, and many other essential things have been gifts from our personal friends, American and Porto Rican. A beautiful silver individual communion set was a present from Mrs. Dr. Cooper. To the CONGREGATIONAL CHURCH BUILDING SOCIETY we are chiefly indebted for the beautiful building. Our work has greatly prospered here, and now we feel an increased responsibility in our enlarged opportunity.



CONGREGATIONAL CHURCH AT HUMACAO

## A BUDDING GENIUS

Miss L. von Bergen, Naguabo

MARCOS lives in Porto Rico. His surname is of no importance except for the fact that it bears a certain resemblance to the word cigar, and that his mates have nicknamed him with that appellation to annoy him. Many a boy has been knocked down for the insult. Marcos shares the mud hut in which he lives with seven others. It is divided into two parts, in which this family of eight huddle together, eat and sleep.

True, on this beautiful island there is no winter, but there are often such terrible downpours of rain that not a dry spot in the shack is to be found. Its inmates are subject to attacks of ague and fever.

Marcos has seen better days. His father once owned a little tract of land on which he cultivated coffee. Poor management got him into debt, and he lost it. Nowadays he works out at farming. His wife assists him by picking coffee or beating her neighbors' clothes on the stones by the brooks which passes for laundering. The others do anything that turns up. Marcos is the youngest of six brothers. Ragged and ungainly he is, far from being attractive, yet he is likable withal. His eyes are his redeeming feature, and he is always alert and obliging and has a strong sense of humor. This ugly, barefooted boy is eager to learn though incorrigible to discipline. Devotedly attached to his teacher yet so ungovernable at times is he that his periodical suspensions have come to be looked upon as ordinary occurrences. He is sensitive about his poverty and appearance and will brook no insult. On the other hand, he is tenderhearted, and when suffering the pangs of hunger will share the loaf given him with half a dozen others in the same plight. Habitually good-natured his fits of ill-temper can generally be traced to an empty

stomach, and an effective remedy is frequently found in satisfying the cravings of that unruly organ.

The American "College"! in his native town owes in a way its existence to Marcos. When the new teacher went about its streets scholar-hunting without knowing anybody she discovered Marcos, who knew a few words of English which he had picked up from the American soldiers. He became her first volunteer pupil and guide, escorting her through the intricacies of the shack district and mustering for her a crowd of small urchins, destined to become his fellow-students. These youngsters were not lacking in intelligence and formed the nucleus from which has sprung up a fine institution.

In that part of town, Marcos is a well-known and popular character; always ready for a fight with the big boys on the slightest provocation, he is the friend and champion of the little ones. He delights to tell them funny stories and to cut capers and perform gymnastic feats for their amusement, his wit and grit giving him a certain distinction among his fellows. He is a born mimic and has the faculty of entertaining a crowd. He defies threats, but kindness subdues him. He has no degrading vices, though living in the midst of them. His honesty, truthfulness and gratitude are indisputable. Impudence is a prominent fault, and there is little prospect of his too ready tongue ever being held in check. Marcos is always ready with an apt reply and sure to turn up at odd times and places. His favorite attitude when haranguing is to stand with his legs spread wide apart and his hands in his pockets. His sense of the ludicrous is very keen and he has a remarkable gift of describing people



and things that is unique and highly amusing. Nothing nor nobody escapes his ridicule. Often those about him would be surprised in his act of caricaturing them, and so exact would be these caricatures that they could not be mistaken. His pet aversion is a priest and his hobby is a ghost story.

Marcos does not hesitate to perform the most daring gymnastic trick, nor to mount the most fractious horse nor the most dilapidated bicycle if his courage is doubted or his ability questioned. He is not readily taken in, but he does not altogether escape. One day when he came to school he was sent home to get an excuse for being "tardy." He returned in a suspiciously short time. It seems that he had gone to a friend near by and got a note but had omitted to read it. Great was his consternation when the teacher opened it and read aloud—

"Senorita, do not excuse Marcos, for he was not detained and has no reason for being late." There is little question but that Marcos amply revenged himself for the laugh at his expense and his extra afternoon session.

Marcos proposed to learn to ride a bicycle. He could not boast even a nickel, but he was determined to learn "somehow." He conceived the idea of hiring himself out as instructor of timid boys who were fortunate enough to be able to rent bicycles. To such he knew how to make himself useful, and did not hesitate to take advantage of their frequent falls to mount their wheels, thus using his op-

portunity to learn to ride and demonstrating the art of bicycle riding at the same time. In this way Marcos became an adept at bicycle riding.

In order to get his meals and to earn his tuition he has acted as janitor of the school. The school would sadly miss him, though his presence does not help its discipline. Geography is his favorite subject, but he finds it rather confusing. His maps are marvelous productions! On one occasion the teacher called on him suddenly to give the number and names of the continents. He promptly replied, "Four: North America, South America, East America, and West America." Encountering the looks of surprise depicted on the faces of the rest of the class he was disconcerted until a classmate enlightened him. The dream of his life, which is soon to be realized, is to go to the United States. Through the influence of an American lady who is interested in him a position has been secured for him, and in the early spring he will embark and seek his fortune in the great republic whose flag now floats over his island home.



# The Chinese

## CHINESE CHILDREN IN AMERICA

By a Missionary

THE life of little Chinese children in their homes is in some respects like that of our American children. Our little American people like to "keep house" and make pies, biscuit, bread or tea the "same as mamma does." The Chinese children also enjoy doing what they see their mothers do. They like to play "tea party," and they imitate their mothers with their little dishes, serving to one another their peanuts, popcorn, pieces of candy, bread or whatever they may have, with as much pleasure as their mothers serve the family meal. When mother sews they like to sew, and sometimes—indeed too often—when the mother sews the children have to sew. A short time ago I called at one of the homes and found a very busy circle. The mother sat at the sewing machine making gingham jackets; the little bits of girls, sallow and pale gathered about a round table, were trying to make button holes. I showed one of them how to make a nice button hole. She showed it to her mother who thanked me, saying it would not do to be very particular, as she was paid such a few cents for her work. What a pity that the children should be taught to slight their work when beginning to learn. How different from the careful training of our own children who have their dainty work basket, bright patches of calico, silver thimble, bright pin cushion and needle book, and watchful care as the little fingers take the first stitches.

It is very natural for the little girls to play mamma. They like to have their dollies fastened on their backs just as

their mothers carry the babies. Sometimes a mother will tie the real baby on her daughter's back if she is a careful child. Indeed it makes the child careful to be entrusted with her little baby brother or sister.

I sometimes see a cunning little boy about four years of age playing in the Chinese quarter. Perhaps you will be surprised when I tell you that a Chinese woman who had no children of her own bought the little fellow and paid \$450 for him. The parties who sold him had bought him from his parents as a matter of speculation.

Care and steady work come early into



A CHINESE MAIDEN





HAVING THEIR PICTURES TAKEN

the life of most of the dear Chinese children, especially of the girls. The boys appear to have an easier time with more freedom to go and come, and when they are of the proper age they go to school and learn to speak English. Some of the girls are also allowed to go to school, and we find a great improvement in them soon in various ways.

In the homes of the well-to-do families the children are over-indulged and have playthings galore. One is impressed with the amiability that Chinese children observe toward one another. The generosity they exhibit is also beautiful; they invariably share whatever they have. Many times I have remarked this and have wished that some of our little folks could have before them such kind and good examples. The children are taught to respect their elders. I have never seen a Chinese child treat an older person with disrespect. The rod is in a handy place, and woe be to the one needing reproof. Sometimes, however, the children are punished harshly by having their ears or cheeks pulled or twisted, and by a hard hateful slap on the head.

Little Chinese girls when permitted to go out are nearly always accompanied by a grown person. They attract attention when on the street, their bright garments

reminding one of Joseph's coat of many colors. They take hold of one another's hands and so make a string of little folks. When large enough to attend Sunday-school and the public school they improve greatly, and usually are very ambitious to learn English. They like to dress in American clothes, and this change in dress is becoming quite common. When so attired they attract less attention on the streets and are thereby saved some annoyance. In their homes they wear their loosely fitting Chinese garments.

There are heathen idols in many homes in Chinatown here in America, and Chinese parents teach their children to fold their little hands and bow before the household gods. They also teach them how to light the incense sticks "to keep off the evil spirits." We want to teach them of the Saviour Jesus, who said, "Suffer the little children to come unto me," and gradually the missionaries are finding entrance to these homes and are winning the children. In teaching Chinese children we do not have regular classes, nor can we have any special system. Usually each child must have a lesson by oneself, even if several use the same book. They are not satisfied unless particular attention is paid to each one, but they enjoy singing together. We have tried to have children living near each other meet in one home, but have failed. When there is an entertain-





IN CHINATOWN

ment at the mission the children are pleased to take part either in singing or recitations, and they do their parts well and give much pleasure to those in attendance.

In visiting the Chinese homes the missionary always receives a warm welcome. The children run to lead her in by the hand and shout "sin sang lai la" (teacher has come). If I could take you from cellar to garret you would see as I do the home life; the busy mother making cigarettes, or sewing on the machine, the babies often sick carried in a sort of sack upon the back that the arms may be left free to labor; sometimes the sorrow when a dear little baby has left this earthly home (or den) and joined the throng "around the throne of God in heaven": the joy when a boy has come, and the "red egg" celebration held when he becomes a month old, when the parents in his honor send to neighbors and friends fried chickens and eggs dyed red. You should see a little fellow standing by me with his book and picking out the letters I and W and S and O, and after he goes to bed trying to sing, "Jesus loves me, this I know"; or it may be a group of children learning motion songs. Some of the apartments are clean, well lighted and pleasant; others are dark and dingy with such odors of mold and dirt that one springs back and enters only by virtue of a strong resolu-

tion. How do they who know no other dwelling-place than one like this live through the days that grow to weeks and months?

It is difficult to win these women from their idols. They cannot understand how God whom we cannot see can hear us when we pray. They like a tangible visible God, even though it be nothing but a painted paper. But when they do turn away from their idols and believe in Jesus, and follow Him, the whole life is changed. Look in upon a Chinese Christian family. The home is furnished in American style. The mother and all the children are dressed like ourselves, and when the children attend the public schools they take American names. But I will give you their Chinese



names and I wonder whether you can remember them. Ah Quong, Ah Wing, Ah Duck are boys. Sue King, Ton King, Ah Mae are girls. They all sing sweetly and they talk to Jesus morning and evening. Their faces are sweet and happy.

You must take a peep into another Christian home. There are two girls and two boys here, and they also have two sets of names. The girls Lily and Gladys are the oldest, eight and six years. The mother named her two boys after the disciples, Andrew and Phillip. They have each received a beautiful Oxford Bible with their names engraved on the cover for correct recitation of many passages of Scripture, and they are very careful and proud of these Bibles. After



reading them they are wrapped in silk paper and placed in their own little box, not a mark or soil on them as yet, and they have had them for more than a year. You notice the homes of these Christian Chinese are neat and clean.

Teaching the children to sing hymns is one of the best ways of teaching the Gospel. If the children are able to tell "the old old story of Jesus and His love" in song, our teaching which appears so little and imperfect may not be altogether in vain. Families are constantly returning to China and those working among them here in America feel the importance of teaching the children about the Saviour, that they in turn may teach their own people of Him when they go to China to live.

## OBITUARY

The death of DOCTOR TRUMAN H. BACKUS, President of Packer Collegiate Institute, Brooklyn, has taken from the American Missionary Association one of its warm friends, who in former years has represented the Association before the public on many occasions. Dr. Backus was a valued member of the Executive Committee from 1889 to 1905, when his resignation on account of the pressure of other duties was reluctantly received. In 1900 Dr. Backus made an extended tour through the South, visiting various institutions of the Association, upon which he wrote a most appreciative report of the work. His useful life and services will be gratefully remembered.

## RECEIPTS FOR MARCH, 1908

### THE DANIEL HAND EDUCATIONAL FUND For Colored People

Income for March.....	\$4,495.00
Previously acknowledged.....	33,306.10
	<u>\$37,801.10</u>

NOTE.—Where no name follows that of the town, the contribution is from the church and society of that place. Where a name follows, it is that of the contributing church or individual. S. S. means Sunday-School; Ch. means Church; C. E., the Young People's Society of Christian Endeavor; S. A. means Student Aid.

## CURRENT RECEIPTS

### MAINE, \$784.84

(Dons. \$118.18, Legacies \$666.66.)

Alfred, Ch.....	3 90
Auburn, Sixth St. Ch.....	9 50
Bangor, W. M. Soc. of Ham- mond St. Ch., Bbl. Goods, for Greenwood, S. C.....	
Belfast, First S. S., Lincoln Mem.....	2 52
Brewer, First S. S.....	10 00
Cherryfield, First S. S., Lin- coln Mem.....	5 00
Gorham, Miss E. B. Emery, Harrison, S. S., Lincoln Mem.....	10 00
Keanebunkport, Mrs. Horace Smith.....	50
Limington, Ch.....	3 00
Norridgewock, Mrs. Nathan Dole.....	2 00
Otisfield, "Friend in Ch.," for Blanche Kellogg Inst., Santurce Porto Rico.....	5 00
Portland, State St. Ch., for Fessenden Academy, Fessenden, Fla.....	5 00
Woodfords Ch., for McIn- tosh, Ga.....	1 20
Riverside, S. S.....	1 00
South Berwick, S. S., Lin- coln Mem.....	4 00

South Bristol, S. S., Lincoln  
Mem.....

South Freeport, S. S.....	1 76
Winslow, Ch.....	2 75
C. E., for S. A., Towaloo U.....	12 00
Woodfords, Jr. C. E., for S. A., Marion, Ala.....	25 00
L. M. S., for Freight to Greenwood, S. C.....	8 00
	1 27

LEGACY  
Thomaston, E. P. George, by  
Mrs. Harriet R. George,  
Exec., 2,000 (Reserve  
Legacy, 1,333.34).....

### NEW HAMPSHIRE, \$214.13

Chichester, Ch.....	5 50
Claremont, Primary S. S. Class, for Athens, Ala.....	1 40
Concord, First Ch.....	71 34
Franklin, Ch.....	30 00
S. S., Lincoln Mem.....	6 14
Gilsom, S. S., Lincoln Mem.....	2 00
Gorham, Ch.....	5 00
Hill, Ladies' Soc., Bbl. Goods for Grand View, Tenn., Lebanon, First Ch.....	36 05
Lee, Ch.....	10 58
Manchester, Mrs. Thomas Dunlap.....	1 00
Meriden, Ch.....	5 50
Mercedith, Ch., Lincoln Mem.....	7 00
Nashua, Pilgrim S. S., Lin- coln Mem.....	5 12

Orfordville, S. S., Lincoln  
Mem.....

Portsmouth, L. H. M. S., Bbl. Goods, for Saluda, N. C.....	1 25
Rye, Ch.....	18 00
Sanbornville, Myra L. Page, for Piedmont College.....	3 00
Wakefield, Jr. Society, Pkg. Goods, for Grand View, Tenn.....	
Warner, L. M. Soc., Bbl. Goods, for Greenwood, S. C.....	
West Concord, Lydia R. Far- num and Others, for Wilmington, N. C.....	3 00
Wilton, Second S. S., Lin- coln Mem.....	2 25

### VERMONT, \$736.62

Barton Landing, "A Ver- mont Endeavor," for C. E. Hall, Santurce, Porto Rico.....	50
Ladies' Soc., Bbl. Goods, for Grand View, Tenn. S. S.....	6 87
Bennington, First Ch.....	40 25
Second Ch.....	23 00
Second S. S.....	20 98
Berlin, Ch.....	17 35
Brattleboro, Centre Ch.....	50 00
Brownington, Ch.....	6 00

Burlington, College St. S. S., Lincoln Mem. ....	5 00	Weston, Ch. ....	5 00	Searsburg, Ladies, for McIntosh, Ga. ....	1 02
Ladies' Soc., Box Goods, for Grand View, Tenn. ....		Wilder, First S. S., Lincoln Mem. ....	3 00	Sheldon, Mrs. Gallup, for Grand View, Tenn. ....	1 00
Chester, S. S. ....	10 00	C. E., for Athens, Ala. ....	1 00	Thetford, Primary S. S., for Schps., Grand View, Tenn. ....	1 00
Cornwall, Whatsoever Circle, Bbl. Goods, for Grand View, Tenn. ....	18 40	Williamstown, Ch. ....	11 29	North, W. H. M. S., for McIntosh, Ga. ....	6 00
Coventry, Ch. ....	28 05	WOMAN'S HOME MISS'Y UNION OF VERMONT, Mrs. C. H. Thomp- son, Treas. ....		Jr. C. E., for Schp., Grand View, Tenn. ....	3 00
Danville, Ch. ....	3 00	Barre, Primary S. S., for Scholarships. ....	10 00	Underhill, W. H. M. S., to Furnish Room, Grand View, Tenn., in Memory of Har- riet Newell Whit- comb ....	17 50
East Arlington, Ch. ....	5 71	Barton, W. H. M. S., for McIntosh, Ga. ....	5 00	Waterbury, W. H. M. S., for Porto Rico Soc., for Porto Rico ....	10 50
East Brookfield, Ch. ....		Berkshire, East, Jr. C. E., for Indian Scholarship ....	2 00	Wells River, W. H. M. S., for Porto Rico ....	6 00
East Poutney, Ladies' Bene- fit Soc., Bbl. Goods, for Grand View, Tenn. ....	3 00	Burke, East, Jr. C. E., for Schps. ....	10 00	Wilmingon, Busy Bees, for Schps. ....	16 80
Essex, First S. S., Lincoln Mem. ....	3 00	Burlington, College St. W. H. M. S., for McIntosh, Ga. ....	12 50	Woodstock, W. H. M. S., for McIntosh, Ga. ....	8 00
Fair Haven, Ladies' Soc., Bbl. Goods, for Grand View, Tenn. ....	5 41	Chelsea, Sarah F. Bacon Ben. Soc., for Grand View, Tenn. ....	5 00		
Franklin, Young Ladies' Soc., Pkg. Goods, for Grand View, Tenn. ....	4 45	C. E., for Grand View ....	2 00	<b>MASSACHUSETTS, \$11,888.86</b>	
Irasburg, L. M. S. and Rain- bow Band, Box Goods, for Athens, Ala. ....	13 30	Dorset, W. H. M. S., for McIntosh, Ga. ....	10 00	(Dons. \$4,377.20, Leg's \$7,511.66.)	
Jericho, Ladies' Soc., Bbl. Goods, for Grand View, Tenn. ....	33 16	East, W. H. M. S., for Grand View, Tenn. ....	4 00	Abington, C. E., for Blanche Kellogg Inst., Santurce, Porto Rico ....	5 00
Center, First S. S., Lin- coln Mem. ....	1 00	Enosburg, Primary S. S., for Schp., Moorhead, Miss. ....	4 00	Amesbury, Union Ch. ....	10 50
Lyndon, First Ch. ....	20 59	Fair Haven, S. S., for Schp., Moorhead, Miss. ....	3 00	Amherst, Ladies' Soc. of First Ch., Three Bbls. Goods, for Grand View, Tenn. ....	
Manchester, Ch. ....	1 42	Theodora Club, for Special Schp. at Grand View, ....	20 00	Andover, H. S. Robinson, for Piedmont Coll. ....	25 00
Montgomery Centre, S. S., Lincoln Mem. ....	3 34	Fairfax, "Friends", for Grand View, Tenn. ....	15 00	Assonet, Freetown Ch. ....	6 72
Montpelier, C. E., Bbl. Goods, for Grand View, Tenn. ....	4 00	Glover, West, W. H. M. S., for Freight to McIntosh, Ga. ....	1 65	Athol, Ladies' Aid, for Mc- Intosh, Ga. ....	1 40
Newfane, Ch. ....	28 92	Granby and Victory, Jr. S. S., for Schp. at Moorhead, Miss. ....	2 90	Auburn, Hubert P. Woodin, for Piedmont Coll. ....	5 00
S. S., Lincoln Mem. ....	1 14	Hero, South, Child- ren, for McIn- tosh, Ga. ....	2 60	Ballardvale, Union S. S. ....	7 74
New Haven, Ch. ....	53 46	Irasburg, Children, for Schp. at Grand View, Tenn. ....	1 58	Bedford, Miss A. L. Hart- well, in United Work- ers' Soc. ....	6 00
Newport, First Ch. ....	3 00	Manchester, W. H. M. S., for Porto Rico ....	8 00	Berkshire County, C. E. Union, for Blanche Kel- logg Inst., Santurce, Porto Rico ....	4 00
W. H. M. U., for Freight to McIntosh, Ga. ....	8 70	McIndoe Falls, C. E., for Grand View, Tenn. ....	5 00	Billerica, C. E. Soc., for Blanche Kellogg Inst., Santurce, Porto Rico. ....	1 00
Miss L. L. Foster, for Blanche Kellogg Inst., Santurce, Porto Rico. ....	4 30	Montpelier, Bethany Miss'y Soc., for McIntosh, Ga. ....	10 00	Boston, Mt. Vernon Ch. ....	141 26
Peacham, Ch. ....	1 91	Primary S. S., for Schps. ....	3 00	"Friend" in Mt. Vernon Ch. ....	1 00
Miss'y Soc., Bbl. Goods, for Grand View, Tenn. ....		Middlebury, W. H. M. S., for Porto Rico ....	10 00	Old South Ch. ....	150 00
Post Mills, Ladies' Miss'y Soc., Bbl. Goods, for Grand View, Tenn. ....		Newport, W. H. M. S., for Mc- Intosh, Ga. ....	10 00	French Ch. ....	3 60
Randolph, L. M. S., for Freight on Goods to Grand View, Tenn. ....		Randolph, Bethany M. S., for Porto Rico ....	5 00	French S. S., Lincoln Mem. ....	1 00
St. Albans, Ch. ....		Richmond, Light Bear- ers, for Schps. ....	2 50	Boylston Ch., Lincoln Mem. ....	13 00
St. Johnsbury, South S. S. ....		Royalton, S. S., for Porto Rico ....	5 00	Boylston Ch., for Pied- mont Coll. ....	4 11
South Duxbury, Ch. ....		Rutland, West, C. E., for McIntosh, Ga. ....	5 00	M. E. Atkinson, for Pied- mont Coll. ....	1 00
South Hero, Five Members of C. E. Soc., Bbl. Goods, for Grand View, Tenn. ....		St. Johnsbury, North Ch., Woman's Assoc. ....	25 00	John Phelps Taylor, for Piedmont Coll. ....	5 00
South Royalton, Ladies' Soc., Two Bbls. Goods, for Grand View, Tenn. ....				Theodore H. Tyndale, for Piedmont College. ....	25 00
Springfield, Ladies' Home Miss'y Union, Bbl. Goods, for Grand View, Tenn. ....				Miss Lizzie D. White, for Piedmont College. ....	10 00
Strafford, Ch. ....				Mrs. Anna L. Woods, for Piedmont Coll., Dem- orest, Ga. ....	500 00
C. E., for Am. Highlanders Swanton, Ladies' Society, Two Boxes Goods, for Grand View, Tenn. ....				"A Friend," for Piedmont Coll. ....	1 00
W. H. M. S., for Freight to McIntosh, Ga. ....				Brighton, Faneuil Ch. ....	2 39
Wallingford, Ladies' Soc., Bbl. Goods, for Grand View, Tenn. ....				Dorchester, "A Friend" in Second Ch. ....	10 00
"Special Friends," Bbl. Goods, for Grand View, Tenn. ....				(5 of which for Blanche Kellogg Inst., Santurce, Porto Rico.)	
West Brattleboro, L. M. S., for Athens, Ala. ....				Jamaica Plain, Boylston Ch. ....	31 60
L. M. S., Bbl. Goods, for Athens, Ala. ....				Roxbury, Immanuel, Wal- nut Ave. S. S. ....	24 50
West Rutland, Ladies' Soc., Bbl. Goods, for Grand View, Tenn. ....					
West Charleston, Ch., Two Bbls. Goods, for Grand View, Tenn. ....					



West Roxbury, South Ch.	75 00	Name," for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>		Miss Carrie L. King, for C. E. Hall, <i>Blanche Kellogg Institute</i>	5 00
Boxboro, Ch.....	4 00	Newtown Centre, Ch.....	2 00	Mrs. Lucy B. Sikes, for <i>Piedmont Coll.</i>	2 00
Brantree, First Ch.....	43 07	Northampton, Dorcas Soc. of First Ch., for <i>Wilmington, N. C.</i>	12 58	Stoneham, Myra A. Proctor, for <i>Piedmont Coll.</i>	2 00
Braintree and South Weymouth C. B. Soc. of Union Ch., Bbl. Goods, for <i>Grand View, Tenn.</i>		Bible Class in Edwards Ch., for <i>Wilmington, N. C.</i>	24 00	Sudbury, Mrs. Lucy S. Connor	2 00
Brookfield, S. S., Lincoln Mem.	2 80	S. S. Class in Edwards Ch., for <i>S. A., Wilmington, N. C.</i>	8 00	Sutton, First Ch., Social and Benevolent Soc., Bbl. Goods, for <i>Grand View, Tenn.</i>	10 00
Brookline, Harvard Ch.....	41 90	"Friends" in Edwards Ch., for <i>Wilmington, N. C.</i>	2 95	Taunton, Ladies' Guild of Broadway Ch., for <i>Wilmington, N. C.</i>	8 00
Leyden Ch.....	202 80	"Friends" in Edwards Ch., for <i>Wilmington, N. C.</i>	26 00	Uxbridge, Ch.....	2 56
Buckland, First Ch.....	9 39	Miss Kingsbury's S. S. Class, for <i>Wilmington, N. C.</i>	11 00	Wakefield, Mary Farnham Bliss Soc. in First Ch., for <i>Room at Grand View, Tenn.</i>	25 00
Cambridge, First Ch.....	198 00	North Andover, Trin. Ch.	8 00	Walpole, Second Ch.....	14 60
Canton, Evan. Ch.....	26 28	North Billerica, Mrs. E. R. Gould, for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	14 32	Waltham, "Friends," Bbl. Goods, for <i>Moorhead, Miss.</i>	
Chelmsford, Dr. F. E. Varney, for <i>Piedmont Coll.</i>	2 00	North Falmouth, C. E. for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	2 00	Wareham, "Friends," for <i>Freight to Pleasant Hill, Tenn.</i>	1 25
Chicopee, James Campbell, for <i>Piedmont Coll.</i>	1 00	Norton, Trin. Ch.....	1 68	Westboro, Ch.....	63 50
Dennis, Union S. S., Lincoln Mem.	2 00	Oakham, S. S., Lincoln Mem.	2 00	West Boxford, S. S., Box Goods, for <i>Lynn, N. C.</i>	
East Longmeadow, First Ch.	21 62	Orange, Central Ch.....	10 51	Miss Rebecca T. Wood, for <i>Lynn, N. C.</i>	2 00
Easton, Ch.....	2 84	Oxford, "A Friend," for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	37 26	West Boylston, Mrs. Emily W. Parker, for <i>Work in the Hawaiian Islands.</i>	2 00
Easton Centre, S. S., Lincoln Mem.	18 05	Palmer, L. H. Gager, for <i>Piedmont Coll., Demorest, Ga.</i>	29 10	Westfield, First Ch.....	58 00
East Rochester, Ch.....	5 00	Peabody, Second Ch.....	1 00	Westford, Ch.....	28 00
East Walpole, Ch.....	4 39	Pepperoc, L. M. Soc., for <i>Freight on Goods to Greenwood, S. C.</i>	600 00	West Medway, Second Ch. C. E., for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	
Fall River, Fowler S. S.....	10 00	Petersham, "A. D. M.".....	4 75	Woburn, Mrs. Susan T. Greshough	2 00
Fitchburg, Mrs. Geo. B. Hayward, for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	1 00	Phillipston, C. E.....	1 27	Worcester, S. S. in Ch. of the Covenant, Lincoln Mem.	5 00
Foxboro, Bethany Ch.....	29 07	Pittsfield, Mrs. Mary E. Sears, for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	6 79	Hope S. S., Lincoln Mem.	7 25
Franklin, Mrs. C. H. Denham	2 00	Plympton, S. S., Lincoln Mem.	5 00	Plymouth Ch.....	35 00
Gardner, First Ch.....	130 00	Quincy, Washington St. Ch.	4 50	Union Ch. Bible School..	9 54
Bible School in First Ch.....	10 00	Reading, Ch.....	1 00	Union Ch., Bbl. Goods.	
Granby, Ch.....	16 29	Revere, Beechmont S. S., Lincoln Mem.	15 00	Miss S. E. Kneeland, for <i>Window Shades, Talladega Coll.</i>	5 00
Greenwich, S. S., Lincoln Mem.	2 00	Salem, South S. S., Lincoln Mem.	5 32	WOMAN'S HOME MISSIONARY ASSOCIATION OF MASSACHUSETTS AND R. I., Miss Lizzie D. White, Treas.	
Greenwich Village, Missy Soc., Bbl. Goods.		Tabernacle Ch. ....	5 75	Lowell, High St. Ch., Ladies' Aux. for <i>Pleasant Hill, Tenn.</i>	25 00
Hadley, C. E., for <i>Am. Highlanders</i>	5 00	Tabernacle S. S., for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	218 50	West Somerville, Mission Band, for <i>Am. Highlanders</i>	10 00
Hamilton, Ladies' Aux., Two Bbls. Goods, for <i>Grand View, Tenn.</i>		W. K. Bigelow, for <i>Piedmont Coll.</i>	22 29	"Lower Lights," for <i>Schp. at Talladega Coll.</i>	5 00
Hanson, First Ch.....	3 41	Miss Lydia A. Towne, for <i>S. A., Talladega Coll.</i>	25 00	W. H. M. A., for <i>Salaries</i>	370 00
S. S., Lincoln Mem.....	1 09	Sharon, Ch.....	29 41	and Chinese.....	10 00
Haverhill, Centre Ch. (to constitute Mrs. RUTH A. BROWN and HIRAM METCALF L. M.S.)	73 44	Somerset, Ch.....	5 00		420 00
North Ch.....	55 90	Somerville, Broadway Ch..	17 32	LEGACIES	
North Ch., Four Bbls. Goods, for <i>Grand View, Tenn.</i>		Highland Ch.....	30 00	Enfield, J. B. Woods.....	53 34
West S. S.....	33 34	to const. MRS. ARTHUR M. MOULTON, L. M.		Milford, Emilie Albee, 200 (Reserve Legacy, 133.33)	66 66
Holbrook, Winthrop, Ch. L. B. Soc., Bbl. Goods, for <i>Grand View, Tenn.</i>		Southampton, Ch.....	22 00	North Amherst, Jane H. Howard, by J. B. Brown, Exec., for <i>Ind. Am. Miss.</i>	75 00
Holden, Ch.....	14 25	South Grafton, Union Ch..	9 36	Walpole, Abigail Guild, by Theo. Guild, Exec., 1,000 —less Tax 53.34	316 66
Holiston, S. S., Lincoln Mem.	7 00	South Hadley, S. S., Lincoln Mem.	8 00	Worcester, E. A. Goodnow, 7,000 00	
Hyde Park, First Ch., W. H. M. U., for <i>Freedmen</i>	5 00	C. E., for <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	10 00		
Indian Orchard, Evan. Ch..	1 00	"A Friend" .....	5 00		
Lancaster, Miss E. F. Merri- ck	10 00	Springfield, Faith Ch.....	5 00		
Lenox, S. S., Lincoln Mem.	4 07	Faith Ch., Ladies' Soc., Bbl. Goods, for <i>Grand View, Tenn.</i>			
Mansfield, S. S. Class (No. 30), for <i>Piedmont College</i>	1 00	South Ch., for C. E. Hall, <i>Blanche Kellogg Inst., Santurce, Porto Rico</i>	5 00		
Marlboro, Union Ch.....	73 35	Alexander Hughes, for <i>S. A., Jos. K. Brick School, Enfield, N. C.</i>	30 00		
Maynard, Ch.....	17 80				
Meddaboro, S. S. of Cent. Cong'l Ch.....	6 60				
Miller's Falls, Ch.....	2 00				
Monson, Hattie Cushman, for <i>Piedmont Coll.</i>	3 00				
New Bedford, North Ch.....	31 77				
Newburyport, Belleville S. S.	4 16				
Newton Centre, L. B. Soc., for <i>S. A., Grand View, Tenn.</i>	25 00				
Ladies' Benevolent Soc. of First Ch., Bbl. Goods, for <i>Grand View, Tenn.</i>					
L. H. M. S., Box Goods, for <i>Grand View, Tenn.</i>					
Newton Highlands, "In His					

**CONNECTICUT, \$3,659.23**

(Dons. \$3,175.89, Legacies \$483.34.)

Berlin, Ladies' Soc., Bbl. Goods, for Grand View, Tenn.	
Mrs. F. L. Wilcox and "Friends," for S. A., Grand View, Tenn.	7 00
Bloomfield, Ch.	6 82
S. S., Lincoln Mem.	7 67
C. E.	8 00
Bridgeport, Park St. Ch.	189 00
Park St. S., for Blanche Kellogg Inst., Santurce, Porto Rico	16 13
King's Highway Chapel.	3 24
Italian Cong. Ch. and S. S., Lincoln Mem.	3 75
Burlington, Ch.	4 00
S. S., Lincoln Mem.	3 00
Centerbrook, Ch.	7 24
C. E., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico	10 00
Cheshire, Ladies' Aid Soc., Bbl. Goods, for Grand View, Tenn.	
Chester, Ladies' Soc., Bbl. Goods, for Grand View, Tenn.	
Misses Turner, Bbl. Goods, for King's Mountain, N. C.	
Clinton, Ladies' Soc., Box Goods, for Grand View, Tenn.	
Cornwall, Miss Clark's S. S. Class, for Dormitory, Marion, Ala.	4 76
Derby, First S. S.	8 00
Durham, S. S., Lincoln Mem.	4 00
Easthampton, Ch.	12 56
East Hartford, First S. S., Primary Dept.	12 03
L. M. S., Bbl. Goods, for Greenville, S. C.	
East Windsor Hill, "Friends," Bbl. Goods.	
East Woodstock, Ch.	8 00
Farmington, L. B. Soc., Bbl. Goods, for Athens, Ala.	
Goshen, C. E., for S. A., Grand View, Tenn.	12 00
Ladies' Aid Soc., Bbl. Goods, for Grand View, Tenn.	
Griswoldville, Ladies' Aid Soc., Bbl. Goods.	
Guilford, C. E., for Piedmont Coll.	5 00
Hampton, Ch.	13 20
Hartford, First Ch.	130 28
Park Ch.	23 27
W. W. Ranney, for Piedmont Coll.	5 00
Martin Welles, for Work in Porto Rico	25 00
Ivoryton, Ch.	24 47
Lakeville, Salisbury Ch.	5 75
Mansfield, First Ch.	22 00
Mansfield Center, Ch.	1 00
Meriden, W. H. Catlin, for Piedmont Coll.	10 00
Naugatuck, Howard B. Tuttle, for Talladega Coll.	1,000 00
New Britain, Mr. Upson, for Piedmont Coll.	1 00
W. H. M. S., Box Goods, for Grand View, Tenn.	
New Canaan, Ladies' Soc., Three Bbls. Goods, for Grand View, Tenn.	
New Haven, Howard Ave. Ch.	14 62
Howard Ave. S. S., Lincoln Mem.	6 34
Plymouth S. S.	10 00
"E. M. L."	10 00
Roger S. White, for S. A., Talladega Coll.	25 00
New London, Second S. S., Lincoln Mem.	21 58

Miss M. J. Turner, for Athens, Ala.	5 00
New Milford, First S. S.	25 00
Newtown, S. S.	6 00
Northfield, Ch.	8 45
North Haven, Ladies' Soc., Bbl. Goods, for Grand View, Tenn.	
North Stonington, Ladies in Cong'l Ch., Bbl. Goods, for Grand View, Tenn.	
North Woodstock, Ch.	2 93
Norwich, Broadway S. S., Lincoln Mem.	14 28
Greenville Ch.	1 55
Greenville S. S.	12 00
Second Ch., L. M. S., Bbl. Goods, for Athens, Ala.	
Old Saybrook, Ch.	5 67
Plainville, Mrs. C. E. Blakeslee	1 00
Portland, United Workers, Bbl. Goods.	
Rockville, Mrs. Houdlow's S. S. Class, for S. A., Marion, Ala.	8 50
Sharon, First Ch.	4 25
South Glastonbury, Ladies' Soc., for Sewing Machine, Toulaloo U.	7 50
South Windham, Ch.	11 60
Stamford, S. S., Lincoln Mem.	5 00
Stanwich, Ch.	7 00
S. S.	2 45
Stonington, L. H. M. S. of First Ch., Bbl. Goods, for Wilmington, N. C.	
Terryville, S. S., for S. A., Talladega Coll.	10 00
Thomaston, Ch.	23 52
Torrington, C. E., for Blanche Kellogg Inst., Santurce, Porto Rico	2 00
Torrington, Center Ch.	104 84
Warren, S. S., Lincoln Mem.	1 25
Washington Depot, S. J. Nettleton	12 00
(2 of which for C. E. Hall, Blanche Kellogg Inst.)	
Waterbury, Bunker Hill C. E., Bbl. Goods, for Grand View, Tenn.	
Second, Ladies' Soc., Bbl. Goods, for Grand View, Tenn.	
Watertown, First S. S.	18 50
Wm. T. Holmes, for Piedmont Coll.	5 00
Ladies' Soc., Two Boxes Goods, for Grand View, Tenn.	
Wauregan, S. S.	12 00
Westchester, Ch.	4 58
West Hartford, First Ch., Young Ladies' Aux.	
Two Bbls. Goods, for Grand View, Tenn.	
Home Dept. of S. S., for Grand View, Tenn.	2 94
West Haven, First Ch.	8 00
West Suffield, Ch.	13 91
Wethersfield, Ella G. Demming, for Pleasant Hill, Tenn.	5 00
S. S., for Pleasant Hill, Tenn.	17 50
Winchester, Ladies' Soc., Bbl. Goods, for Grand View, Tenn.	
Windham, First Ch.	15 63
Winsted, First S. S., for Black Mt. Acad.	25 00
Woodstock, First Ch.	13 33
C. E. of First Ch., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico	25 00

Norfolk, Ladies' Aux.	40 00
(20 of which for Thomsville, Ga., and 20 for Santee, Neb.)	
Taftville, C. E., for Santee, Neb.	5 00
Talcottville, Legacy by the will of Mrs. Rosa J. Talcott (deceased)	
(500 of which for S. A. at Thomsville, Ga., and 500 for S. A. at Grand View, Tenn.)	1,000 00
	1,045 00

**LEGACIES**

Danielson, Rev. Luther H. Barber, by Clarence H. Barber, Exec., 1,050 (Reserve Legacy 700)	350 00
West Hartford, Mrs. Harriet N. Chappell, by Edward Keeney, Exec., 400 (Reserve Legacy 266.66)	133 34

**NEW YORK, \$2,213.62**

Angola, Miss A. H. Ames	5 00
Baiting Hollow, Ch.	8 86
Binghamton, Plymouth S. S., Lincoln Mem.	3 00
Brooklyn, Flatbush Ch.	15 98
The Ch. of the Pilgrims.	925 24
The Ch. of the Pilgrims, Boys' Missy Soc., for Alaska Mission	125 00
"A Friend" in Plymouth Ch., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico	5 00
Puritan Ch.	41 43
Miss F. W. Montague	12 00
"A Friend"	10 00
Buffalo, Pilgrim Ch., W. M. Soc., Bbl. Goods, for Moorhead, Miss.	
Canandaigua, Ch.	94 48
(84.48 of which for Toulaloo U. and 10 for Santee, Neb.)	
Cortland, First Ch., Lincoln Mem., for Atlanta Theological Sem., Atlanta, Ga.	7 54
Deer River, W. M. S., Box Goods, for King's Mountain, N. C.	
Elbridge, S. S., Lincoln M.	5 30
C. E., Lincoln Mem.	4 81
Elnira, Jr. C. E., Bbl. Goods, for King's Mt., N. C.	
Fairport, First Ch.	5 75
A. M. Loomis	10 00
Gasport, Jr. C. E., for S. A., Marion, Ala.	5 00
Hamilton, Ch.	11 00
Honeoye, Ch.	21 92
Le Roy, "A Friend"	25 00
Lockport, E. Ferguson, for King's Mountain, N. C.	10 00
Madrid, Mrs. Harry Handy, for Straight U.	6 50
Mt. Vernon, First Ch.	6 50
New Lebanon, Ellen C. Kendall	2 00
New York, Armenian Evan. Ch.	6 44
Broadway Tabernacle, Bible School	50 00
Christ Cong. S. S.	10 84
North Ch., Bbl. Goods, for Athens, Ala.	
"A Friend," for King's Mountain, N. C.	5 00
"A Friend," for Macon, Ga.	5 00
Ontario, S. S., Lincoln Mem.	3 35
Owego, Ch.	8 00
Pelham, Ch. of the Covenant	3 45



Phoenix, S. S., Lincoln Mem. ....	5 00
Port Chester, First S. S., Lincoln Mem. ....	4 02
Richford, Ch. ....	3 50
Riverhead, Sound Ave. Ch. ....	50 18
Sound Ave. S. S. ....	16 00
Sound Ave. C. E., for Bldg. Fund, C. E. Hall, Santurce, Porto Rico. ....	22 15
Rochester, Mr. and Mrs. E. I. Stevens, for Theo. S. A., Talladega Coll. ....	50 00
Rodman, Ladies' Soc., Bbl. Goods, for Grand View, Tenn. ....	
Savannah, S. S., Lincoln Mem. ....	1 00
Seneca Falls, First Ch., W. H. M. S., Bbl. Goods, for Tougaloo U. ....	
South Hartford, S. S., Lincoln Mem. ....	3 00
Spencerport, Mrs. J. R. Loomis, for King's Mt., N. C. ....	10 00
Syracuse, Good Will S. S. Mrs. F. Stanton, for Thomasville, Ga. ....	8 41
"Friends," Box Goods, for Grand View, Tenn. ....	2 00
Walton, H. E. St. John, for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico ....	5 00
Woodville, Ch., for S. A., Grand View, Tenn. ....	16 00
WOMAN'S HOME MISSIONARY UNION OF N. Y., Mrs. J. J. Pearsall, Treas.	

Baiting Hollow, Ch. and S. S., for Schp., Fisk U. ....	12 24
Binghamton, First, W. H. M. S., for Piedmont College and to const. Mrs. HELEN H. HOADLEY, L. M. ....	30 00
Brooklyn, Park Ch., Jr. C. E. ....	2 00
Park Ch., Royal Workers, for S. A., Grand View, Tenn. ....	25 00
Park Ave. Branch W. M. S., for Fajardo, Porto Rico ....	5 00
Ch. of the Pilgrims, W. H. M. S., for Schp., Fisk U. ....	50 00
South Ch., W. M. C., for Endowment Fund, Piedmont College ....	35 00
Willoughby Ave. Chapel, for Piedmont Coll. ....	12 94
Brooklyn Hills C. E., for S. A. Piedmont Coll. ....	9 00
Buffalo, First, Jr. C. E., for Moorhead, Miss. ....	5 00
Canandaigua, W. H. M. S., for S. A., Fisk U. ....	25 00
Jamestown, First, W. M. U., for Schp., Fisk U. ....	50 00
Middletown, First, Mrs. Allen's S. S. Class, for Santee, Neb. ....	5 00
Moravia, Mrs. C. L. Tuthill ....	25 00
New York, Broadway Tabernacle, S. W. W. ....	69 35
Manhattan Ch., W. G., for Schp., Fisk U. ....	50 00

Poughkeepsie, L. H. M. S. ....	50 00
(25 of which for Schp. at Fisk U.)	
Richmond Hill, S. S., for S. A., Fisk U. ....	24 00
Sherburne, Mission Band, for Chinese Missions ....	14 00
Syracuse, Geddes S. S., for Piedmont Coll. ....	5 40
Walton, S. S., for S. A., Fisk U. ....	14 04
Warsaw, W. U., for S. A., Grand View, Tenn. ....	15 00
White Plains, L. A. S., for S. A., Fisk U. ....	25 00
557 97	

## NEW JERSEY, \$144.87

Chatham, Stanley Ch., Pkg. Goods. ....	
S. S., Lincoln Mem. ....	4 82
Colts Neck, Reformed Ch. ....	4 00
Glen Ridge, Ch., add'l. ....	10 00
Montclair, Pilgrim S. S., for Athens, Ala. ....	25 00
Newark, First Ch. ....	14 42
Paterson, Auburn St. Ch. ....	53 50
Auburn St. S. S., Lincoln Mem. ....	1 13
South Orange, Grace M. Whittemore, for Piedmont Coll. ....	2 00
Upper Montclair, Howard Bliss Mission Band of Christian Union Ch., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico ....	5 00
WOMAN'S HOME MISSIONARY UNION OF THE NEW JERSEY ASSOCIATION, Mrs. Willard C. Buell, Treas.	
Upper Montclair, Christian Union S. S., for S. A., Moorhead, Miss. ....	25 00
25 00	

## PENNSYLVANIA, \$39.30

Edwardsville, Bethesda Ch., Lincoln Mem. ....	2 00
Philadelphia, "Friends," Bbl. Goods, for King's Mt., N. C. ....	
Ridgeway, "L" ....	5 00
Scranton, Providence Mem. Welsh Ch. ....	3 30
Thos. Eynon ....	10 00
Swickley, Miss Lucy F. Bittinger, for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico ....	1 00
WOMAN'S MISSIONARY UNION OF PENNSYLVANIA, Mrs. David Howells, Treas.	
Guys Mills, W. M. S. ....	3 00
Williamsport, Woman's H. and F. M. S., for Porto Rico ....	15 00
18 00	

## OHIO, \$188.01

Andover, Ch. ....	3 40
Brownhelm, S. S., Lincoln Mem. ....	3 72
Chardon, First Ch. ....	12 25
Cincinnati, Walnut Hills S. S. ....	6 94
Cleveland, C. E. of Hough Ave. Ch., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico ....	15 00
North Ch., Bbl. Goods, for Hillsboro, N. C. ....	
A. W. Collins ....	5 00

Columbus, North Cong'l Guild, Bbl. Goods, for Grand View, Tenn. ....	
Plymouth C. E., Bbl. Goods, for Grand View, Tenn. ....	
Rev. and Mrs. A. R. Leonard, for Grand View, Tenn. ....	15 00
Delaware, Wm. Bevan ....	5 00
Hiram, Miss Myrta G. Parsons, for S. A., Greenwood, S. C. ....	75
Hudson, First S. S. ....	5 00
Jefferson, First Ch. ....	17 50
Marysville, C. E., Bbl. Goods, for Grand View, Tenn. ....	
Oberlin, First Ch., W. H. M. S., Bbl. Goods, for Tougaloo U. ....	
Second Ch., W. H. M. S., Four Bbls. Goods, for Tougaloo U. ....	
Rock Creek, Ch., Lincoln Mem. ....	2 50
Saybrook, S. S. Mission Band ....	3 00
Tallmadge, "C. C." for Blanche Kellogg Inst., Santurce, Porto Rico. ....	2 00
Toledo, Central Ch. ....	26 80
Washington St. Ch. ....	24 59
Marion Lawrence S. S., for Talladega Coll. ....	25 00
Vermilion, S. S., Lincoln Mem. ....	1 00
Wauseon, S. S., Lincoln Mem. ....	8 56
West Dover, Miss Whitesey, for Sewing Dept., Tougaloo U. ....	5 00

## INDIANA, \$22.70

Moore's Hill, John Hawks-well ....	5 00
Wabash, Cora Small, for Le Moyne Inst., Memphis, Tenn. ....	3 50
WOMAN'S HOME MISSIONARY UNION OF INDIANA, Mrs. Anna D. Davis, Treas.	
Elkhart, First Ch. ....	7 17
First S. S. ....	7 03
14 20	

## ILLINOIS, \$709.60

(Dons. \$539.60, Legacies \$170.00.)	
Barrington, Mrs. L. P. Smith ....	5 00
Big Woods, Ch., for Black Mountain Acad. ....	3 00
Chenoa, Ch. ....	6 00
Chicago, First Ch. ....	21 02
South Ch. ....	24 74
South Ch., W. H. M. S., Goods, for Tougaloo U. ....	
Chicago, Don. for Hawaiian Curios ....	25
Downer's Grove, Ch. ....	26 70
Evans-ton, First Ch. ....	54 27
Godfrey, Ch. ....	12 44
Jacksonville, Ch. ....	26 58
S. S., Lincoln Mem. ....	3 65
La Grange, Ch. ....	10 50
Morgan Park, Ch. ....	11 26
Morris, Ch. ....	20 00
Naperville, S. S., Lincoln Mem. ....	12 00
Oak Park, Mission Band and Young Ladies' Soc. Bbl. Goods, for Grand View, Tenn. ....	
Grace Allen, Bbl. Goods, for Grand View, Tenn. ....	
Ontario, Ch. ....	10 00
Pekin, Ch. ....	18 00
Princeton, First Ch., by a Member ....	2 00
Rantoul, W. H. M. U., Bbl. Goods, for Moorhead, Miss. ....	

Rock Falls, First Ch.....	13 30	Greenville, First Ch.....	12 00	and 35 cents for S. A., Savannah, Ga.)
Rockford, First C. E., for Pleasant Hill, Tenn.....	5 00	Hart, First S. S., Lincoln	10 00	New Hampton, Jr. C.
Seward, S. S., Lincoln Mem.	5 65	Hudson, "A Friend," for Work in Porto Rico.....	90 00	E., for S. A., Sa- vannah, Ga.....
Sterling, Mrs. J. K. Chester, Pkg. Goods, for Lynn, N. C.		Imlay City, First Ch.....	14 30	McGregor, W. M. S., for Porto Rico.....
Vienna, Miss'y Soc., Bbl. Goods.		Muskegon, First Ch., Bible School	5 10	Mason City, W. M. S., for Porto Rico
Wheaton, College Ch., to const. L. B. Wood L. M.	43 10	Northport, S. S., Lincoln Mem.	2 00	Old Man's Creek, W. M. S., for Porto Rico
Wilmette, The Misses Ruth, Grace and Margaret Chester, Books, etc., for Lynn, N. C.		Olivet, W. M. S., Two Bbls. Goods, for Marion, Ala.	45 60	Tabor, W. M. S., for Porto Rico
Winnetka, W. M. S., for Lynn, N. C.	10 00	Port Huron, First Ch.....	9 40	Waucoma, W. M. S., for Porto Rico.....
Ch., One Rocking Chair, for Lynn, N. C.		S. S.	2 08	W. H. M. U., for S. A., Santee, Neb.
Wyandot, Ch.	10 50	Rockwood, Ch.	5 62	
		St. Clair, S. S., Lincoln Mem.	4 00	
		Mrs. A. M. Collins, for Athens, Ala.	7 57	
		Sheridan, "Friends," Box Goods, for Athens, Ala.		
		Three Oaks, C. E., for C. E. Hall, Blanche Kellogg Inst., Santurce, Porto Rico		
		Vermontville, Ch., Bbl. Goods, for Athens, Ala.		

**WOMAN'S HOME MISSY UNION OF  
ILLINOIS, Mrs. A. H. Standish,  
Treas.**

Aurora, First C. E., for Tougaloo U.....	10 00
Avon, W. S.	5 00
Big Rock, W. S.	10 00
Chicago, South, W. S.	5 75
Decatur, M. B., for Marion, Ala., and Moorhead, Miss.	25
Dwight, Coral Work- ers (1 of which for Marion, Ala., and 1 for Moorhead, Miss.)	2 00
W. S.	3 00
C. E., for Pleasant Hill, Tenn.	10 00
Elgin, First W. S.	25 00
First S. S., for S. A., Grand View, Tenn.	12 00
Evanston, First W. S.	25 00
Geneseo, W. S.	51 99
(40 of which for S. A., Fisk U.)	
Port Byron, M. B.	2 00
(1 of which for Marion, Ala., and 1 for Moorhead, Miss.)	
Princeton, W. S.	10 00
(5 of which for Fisk U.)	
Rogers Park, W. S.	3 00
Tonica, W. S.	5 00
W. H. M. U., for Moorhead, Miss.	4 65

**LEGACIES**

Cambridge, H. G. Griffin, by F. H. Streed, Exec.	10
(Reserve Legacy 6.66)	
Oak Park, Mrs. Matilda Wallace Love, by Mrs. Frances L. Alexander, Exec., 500 (Reserve Legacy 333.34)	166 66

**MICHIGAN, \$292.90**

Allegan, First S. S.	2 46
Beulah, Mrs. Fidelia Wil- son, Bbl. Goods, for Athens, Ala.	
Calumet, Mrs. C. L. D. Johnson, for Blanche Kellogg Inst., Santurce, Porto Rico	1 00
Charlevoix, Ch.	6 50
Clinton, C. E.	2 50
Detroit, Miss Minna Hal- leen	1 00
Eaton Rapids, L. M. U., Two Bbls. Goods, for Athens, Ala.	
Freemont, First S. S.	2 50
Grand Rapids, Second S. S., Lincoln Mem.	3 83

WOMAN'S HOME MISSY UNION OF MICHIGAN, Mrs. A. H. Stone- man, Treas.	
W. H. M. U. of Michigan	68 01

**IOWA, \$264.03**

Cedar Rapids, Willing Work- ers, Bbl. Goods, for Grand View, Tenn.	
Chester Center, Ch.	8 09
Creston, H. W. Perriog...	40 00
Danville, Ch.	41 90
Des Moines, Union S. S., Lincoln Mem., for Tal- ladesha Coll.	3 00
Eddyville, Ch.	3 50
Eldora, Mrs. C. McKeen Duren, Bbl. Goods, for Grand View, Tenn.	
Grand View, Ladies' Soc., Two Boxes Goods, for Grand View, Tenn.	
Humboldt, Ch.	4 55
Lyons, First Ch., Lincoln Mem.	13 00
Marion, Ch.	10 00
Monticello, Ch.	14 20
Muscatele, Ladies' Soc., Two Bbls. Goods, for Grand View, Tenn.	
Osage, "Friends," Bbl. Goods.	
Ottumwa, M. I. Clark.	5 00
Red Oak, Ch.	20 30
Rockwell, W. M. S., Bbl. Goods, for King's Mt., N. C.	
Sheldon, R. W. Ahorn.	25 00
Van Cleve, Ch.	11 00
Waverly, S. S., Lincoln Mem.	1 00
WOMAN'S HOME MISSY UNION OF IOWA, Mrs. H. K. Edson, Treas.	
Aurelia, C. E., for Porto Rico	3 00
Cedar Rapids, Willing Workers, for S. A., Pleasant Hill, Tenn.	3 00
Central City, W. M. S., for Porto Rico	4 75
Des Moines, Plymouth W. M. S., for Porto Rico	5 70
Eldora, S. S., for Schp., Pleasant Hill, Tenn.	2 02
Grinnell, W. M. S., for Porto Rico	3 70
Iowa City, S. S.	1 80
(1.25 of which for S. A., Plea- sant Hill, Tenn.,	

**WISCONSIN, \$221.85**

Berlin, S. S.	5 37
Brandon, W. M. S., Bbl. Goods, for Thomasville, Ga.	
Burlington, Ch.	8 00
C. E.	4 00
S. S., Lincoln Mem.	2 28
Fulton, Ch.	2 60
Green Lake, Ch.	3 74
La Crosse, S. S., Lincoln Mem., for Talladesha College	25 00
Madison, Pilgrim S. S., Lin- coln Mem.	4 23
Milwaukee, Hanover St. Ch.	25 00
Rio, Ch.	7 57
Sturgeon Bay, Hope Ch., to const. H. A. STILES, L. M.	32 32
Hope S. S.	5 91
Tomah, S. S., for Work in the Hawaiian Islands.	13 33
Wauwatosa, S. S., Lincoln Mem.	15 00
West Salem, S. S., Lincoln Mem.	1 52
Whitewater, "A Friend," for Freight to Meridian, Miss.	1 40
WOMAN'S HOME MISSY UNION OF WISCONSIN, Mrs. E. F. Hansen, Treas.	
Beloit, First W. M. S.	21 50
Elroy, W. M. S.	9 00
Janesville, W. M. S.	10 00
Wauwatosa, W. M. S.	6 00
Unassigned	17 08
West Salem, Jr. C. E.	1 00

**MINNESOTA, \$384.15**

Cottage Grove, S. S., Lin- coln Mem.	1 25
Litchfield, Mrs. R. Freeman, for Meridian, Miss.	75 00
Mankato, S. S., Lincoln Mem.	7 50
Minneapolis, First Ch.	25 00
Fremont Ave. Ch.	25 95
Pilgrim Ch.	5 00
Monticello, First Ch.	8 00
Morris, Ch.	6 64
Sauk Rapids, Ch.	4 81

**MISSOURI, \$100.00**

St. Louis, C. E., Box Goods, for Grand View, Tenn.	
— "A Friend," for Bldg. Fund, Thomasville, Ga.	100 00

**KANSAS, \$213.82**

(Dons. \$47.16, Legacy \$166.66.)	
Ford, Ch.	1 00
Fort Scott, Ch.	5 00
Kinsley, S. S.	1 50
Partridge, Ch.	11 70
Wabunsee, Ch.	12 26



WOMAN'S HOME MISS'Y UNION OF  
KANSAS, Miss Emma Wallace,  
Treas.

W. H. M. U. of Kan. 15 70 15 70  
LEGACY

Manhattan, Thomas C. Wells,  
by Miss Harriet A.  
Parkerson, Exec., 500  
(Reserve Legacy 333.34) 166 66

### NEBRASKA, \$114.98

Avoca, Ch., Bbl. Goods, for  
*Meridian*, Miss. .... 2 00  
Burwell, Ch. .... 2 00  
Friend, Ch., Box Goods, for  
*Tougaloo U.* ..... 6 00  
Grand Island, First Ch. .... 33 74  
Lincoln, First Ch. .... 27 13  
Plymouth Ch. .... 20 56  
Vine Ch. .... 7 20  
Ravenna, Ch. .... 1 41  
Santee, Pilgrim Ch., Lincoln  
Mem. .... 8 00  
Verdon, Ch. .... 8 94

### NORTH DAKOTA, \$49.40

Elbowoods, Ch., Lincoln  
Mem. .... 5 50  
Fargo, First Ch. .... 19 40  
Fort Berthold, Ch., Lincoln  
Mem. .... 1 50  
Jamestown, First Ch. .... 17 00

WOMAN'S HOME MISS'Y UNION OF  
NORTH DAKOTA, Mrs. E. H.  
Stickney, Treas.

Elbowoods, S. S. .... 3 00  
Ladies' Soc. .... 3 00  
for *Blanche Kellogg Inst.*, San-  
turce, Porto Rico. .... 6 00

### SOUTH DAKOTA, \$138.80

Academy, Ch. .... 7 55  
Deadwood, First Ch. and S.S. .... 9 00  
Perkins, S. S., Lincoln Mem. .... 1 00  
Cheyenne River, Petlicaka  
Ch., for *Santee*, Neb. .... 2 75  
Walter Carlin, for *Santee*,  
Neb. .... 50  
Kate Otaktewin, for *Santee*,  
Neb. .... 2 00

WOMAN'S HOME MISS'Y UNION OF  
SOUTH DAKOTA, Mrs. A.  
Loomis, Treas.

W. H. M. U. .... 116 00 116 00  
(of which 47.50  
for *Indian Student*  
at *Santee*,  
Neb., 37.50 for  
*Porto Rico*, 10 for  
*Alaska Mission*,  
5 for *Children's*  
*Missionary South*,  
5 for *Chinese in*  
*California*, and 11  
for *General Work*.)

### COLORADO, \$40.00

Denver, Second Ch., for  
*Indian Missions*, *Grand*  
*River*, So. Dak. .... 35 00  
Telluride, First Ch. .... 5 00

### ARIZONA

Phoenix, Miss G. R. Munger,  
Pkg. Goods.

### OKLAHOMA, \$13.24

Breckenridge, Ch. .... 1 00  
Guthrie, Ch., Lincoln Mem. .... 2 00  
Vinita, First Ch. .... 4 50

WOMAN'S MISS'Y UNION OF OKLA-  
HOMA, Mrs. A. R. Hyatt, Treas.

Pond Creek, W. M. U. 3 24  
Union Center, W.  
M. U. .... 2 50

### ARKANSAS, \$5.00

Endora, Geneva Pugh, for  
*Strieby Hall, Tougaloo*  
*U.* ..... 5 00

### NEW MEXICO, \$3.00

Albuquerque, L. M. Soc. .... 3 00

### CALIFORNIA, \$1,552.58

Claremont, S. S. .... 5 81  
Claremont, Miss Martha  
Hathaway, for *Mt. Her-  
mon Sem.* ..... 5 00  
Los Angeles, Plymouth Ch.  
Dr. A. C. Garrott, for  
*S. A. C. Talladega Coll.*... 20 00  
San Francisco, Receipts of  
the California Chinese  
Missions ..... 1,515 77  
(See items below.)  
Saticoy, Ladies' Soc., Two  
Boxes Goods, for *Grand*  
*View, Tenn.* ..... 1 00  
Sunol, S. S., Lincoln Mem. .... 1 00

### OREGON, \$30.50

Ashland, Mr. and Mrs. W.  
H. Cameron, for *Bldg.*  
*Fund, Grand View,*  
*Tenn.* ..... 24 50

WOMAN'S HOME MISS'Y UNION OF  
OREGON, Mrs. C. A. Mann,  
Treas.

Pendleton, S. S. .... 1 00  
Portland, First, W.  
M. S. .... 5 00

### WASHINGTON, \$92.44

Anacortes, Martha A.  
Brooks ..... 5 00  
Brighton, Ch. .... 5 00  
S. S., Lincoln Mem. .... 3 50  
Deer Park, Open Door Ch. .... 21 09  
Edmonds, First Ch. .... 10 00  
Elk, Ch. .... 1 90  
Hillyard, Ch. .... 5 35  
Myers Falls, Ch., for *Tou-  
galoo U.* ..... 5 00  
Pleasant Valley, Ch. .... 4 00  
Seattle, Union Ch. .... 1 10  
Snohomish, Ch. .... 21 00  
Spokane, Westminster Ch. .... 8 00  
Walla Walla, Olivet Ch. .... 1 50

### DISTRICT OF COLUMBIA, \$4.25

Washington, Plymouth Ch.,  
Lincoln Mem. .... 4 25

### MARYLAND, \$55.00

Baltimore, "A Friend" .... 30 00

THROUGH WOMAN'S HOME MISS'Y  
UNION OF THE N. J. ASSOCIA-  
TION, Mrs. Willard C. Buell,  
Treas.

Baltimore, Associate  
Ch. C. E. Soc.,  
for *Atlanta Theo.*  
*Seminary* ..... 25 00 25 00

### KENTUCKY, \$2.00

Evarts, L. B. Wood, for  
*C. E. Hall, Blanche*  
*Kellogg Inst.* ..... 2 00

### NORTH CAROLINA, \$25.93

Concord, S. S., Lincoln  
Mem. .... 3 41  
Dockery's Store, S. S., Lin-  
coln Mem. .... 2 00  
Enfield, Chapel Coll., for  
*Jos. K. Brick Schp.* .... 1 51  
High Point, First Ch., Lin-  
coln Mem. .... 5 00  
Mebane, Oaks Ch., Lincoln  
Mem. .... 1 50  
Mooresville, First S. S., Lin-  
coln Mem. .... 1 00  
Mt. Gilead, S. S., Lincoln  
Mem. .... 4 00  
Mt. Pleasant, S. S., Lincoln  
Mem. .... 1 86  
Statesville, Gray's Chapel,  
Lincoln Mem. .... 65  
Troy, S. S., Lincoln Mem. .... 5 00

### SOUTH CAROLINA, \$2.03

Winnshoro, Plymouth Ch.  
and S. S., Lincoln Mem. .... 2 03

### TENNESSEE, \$40.45

Grand View, Ch., Lincoln  
Mem. .... 20 45  
Knoxville, Second Ch. .... 2 00  
Second S. S., Lincoln  
Mem. .... 3 00  
Memphis, Senior Class of Le  
Moyné Inst. .... 10 00  
M. L. Clay, for *Le*  
*Moyné Inst.* ..... 5 00

### GEORGIA, \$49.10

Alford, Ch. .... 1 00  
Andersonville, S. S., Lincoln  
Mem. .... 2 00  
Athens, First Ch., C. E., for  
*Bldg. Fund, C. E. Hall,*  
*Blanche Kellogg Inst.,*  
*Saturcure, Porto Rico.*... 2 50  
Atlanta, Miss G. S. Rietman,  
for *King's Mt., N. C.*... 10 00  
Beachton, S. S., Lincoln  
Mem. .... 5 00  
Macon, Mrs. Le Roy M.  
Felton, for *Piedmont*  
*College* ..... 5 75  
Ch., Lincoln Mem. .... 5 00  
Tennille, C. W. Smith, for  
*S. A., Saluda, N. C.*... 10 00  
Toccoa, Mrs. E. P. Simpson,  
for *Piedmont College.*... 5 75  
Trinity, Cypress Slash Ch.,  
Lincoln Mem. .... 2 10

### ALABAMA, \$63.25

Athens, Trinity Ch. and  
S. S., Lincoln Mem. .... 3 50  
Trinity School, Lincoln  
Mem. .... 3 00  
"Rally Fund," by W. G.  
Turrentine, for *Trinity*  
*School* ..... 25 25  
Birmingham, First Ch., Lin-  
coln Mem. .... 6 00  
Florence, First Ch., Lincoln  
Mem. .... 2 50  
Burrell Normal School,  
Lincoln Mem. .... 18 00  
Nat. Green Academy Stu-  
dents, Lincoln Mem. .... 1 00  
Shelby, S. S., Lincoln Mem. .... 1 00  
Talladega, J. M. P. Metcalf,  
for *Talladega Coll.* .... 3 00

### MISSISSIPPI, \$34.05

Caledonia, Ch., Lincoln  
Mem. .... 2 00  
Meridian, Ch., Lincoln Mem. .... 7 05  
Moorhead, Miss Lucy Dana,  
for *Girls' Ind'l School.*... 5 00  
Miss F. A. Gardner, for  
*Girls' Ind'l School.*... 6 00  
Reuben, John B. See, for  
*Strieby Hall, Tougaloo*  
*U.* ..... 5 00

Tougaloo, Tougaloo U., Academy Class, '08....	75
Miss Abell .....	1 00
Miss Shultz .....	1 00
Miss Weber .....	1 25
for Sewing Dept., Tougaloo U.	
H. P. Kennedy, One Can Honey, for Tougaloo U.	
Yazoo City, W. H. Lanier, for Strieby Hall, Tougaloo U. ....	5 00

**LOUISIANA, \$24.56**

New Iberia, St. Paul Ch., Lincoln Mem. ....	2 00
New Orleans, Planwing Mission S. S., Lincoln Mem. Daniel Hand School, Lincoln Mem., for Cape Prince of Wales, Alaska.	21 06

**TEXAS, \$4.50**

Goliad, Ch., Lincoln Mem.	1 00
Paris, Rusk St. Ch. ....	2 50
Roxton, Bethel Ch., Lincoln Mem. ....	1 00

**FLORIDA, \$26.00**

Cocoanut Grove, Union Ch. St. Augustine, "A Friend," for Piedmont Coll. ....	5 00
Tampa, Mrs. J. S. Dinwoodie, for S. A., Talladega Coll. ....	5 00
WOMAN'S HOME MISSY UNION OF FLORIDA, Mrs. Catherine A. Lewis, Treas.	
Daytona, Aux., for Piedmont Coll. ....	5 00
Mt. Dora, C. E., for Bldg. Fund, C. E. Hall, Blanche Kellogg Inst. ....	5 00

**CANADA, 40 cents**

St. Catharines, Miss Sophia Bates, for S. A., Greenwood, S. C. ....	40
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**HAWAII, \$25.00**

Honolulu, Mr. and Mrs. Theodore Richards, for Work in the Hawaiian Islands .....	25 00
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**SUMMARY FOR MARCH, 1908**

Donations .....	\$15,513 85
Legacies .....	8,998 32
Total .....	\$24,512 17

**SUMMARY**

FROM OCT. 1, 1907, TO MAR. 31, 1908	
Donations .....	\$87,801 51
Legacies .....	44,315 88

Total Recpts., 6 Mos. ....	\$132,117 39
Exp., 6 Mos. ....	161,408 63
Debit Bal. on Cur. Yr. ....	\$29,291 24

**ENDOWMENT FUND**

The Brown Fund for Colored People, add'l .....	\$50 00
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**FOR THE AMERICAN MISSIONARY**

Subscriptions for March. ....	\$33 36
Previously acknowledged .....	329 79
	\$363 15

H. W. HUBBARD, Treasurer, Congregational Rooms, Fourth Ave. and Twenty-second St., New York, N. Y.	
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**RECEIPTS OF THE CALIFORNIA**

CHINESE MISSION from Jan. 18 to Feb. 25, 1908, William Johnstone, Treasurer .....	\$851 30
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**FROM LOCAL MISSIONS AND THE CHURCHES WITH WHICH THEY ARE CONNECTED:**

Bakersfield, Chinese M. O. ....	5 20
Berkeley, Chinese M. O. ....	5 00
Fresno, Chinese M. O. ....	3 50
Japanese M. O. ....	5 50
Los Angeles, Chinese M. O. ....	31 00
First Japanese M. O. ....	56 85
Bethlehem, Japanese M. O. ....	28 00
Marysville, Chinese M. O. ....	2 25
Oakland, Chinese M. O. ....	4 30
Annual Memb. ....	2 00
Pasadena, Chinese M. O. ....	1 75
"A Friend" .....	1 00
Greek M. O. ....	2 50
Japanese M. O. ....	18 00
First Cong. Ch. ....	11 00
W. M. S. ....	10 00
Riverside, Japanese M. O. ....	4 30
Sacramento, Chinese M. O. ....	5 00
Friends .....	2 00
San Diego, Chinese M. O. ....	5 50
Japanese M. O. ....	5 20
San Francisco, West, Chinese M. O. ....	7 00
Annual Memb. ....	2 00
San Francisco, Japanese M. O. ....	28 50
Santa Barbara, Chinese and Japanese M. O. ....	2 50
Saratoga, Japanese M. O. ....	3 00
	\$252 85

**FROM OTHER CHURCHES IN CAL.**

Berkeley, First Ch. ....	26 90
Ceres, Ch. ....	7 30
Highlands .....	20 00
Oakland, Market St. ....	5 60
Fourth .....	16 50
San Francisco, Bethany. ....	2 10
Pilgrim .....	4 35
	\$82 75

**FROM INDIVIDUALS IN CALIFORNIA**

Berkeley, J. L. Barker. ....	50 00
San Francisco, L. S. Sherman .....	10 00
Mrs. Jane MacLachlin .....	2 00
San José, Mrs. M. Castelman .....	50
Prescott, Arizona, Mr. and Mrs. H. W. Lathe. ....	50 00
	\$112 50

**FROM EASTERN FRIENDS**

Bangor, Me., Rev. James H. Crosby .....	2 00
Minot, Me., Miss Lizzie E. Washburn .....	10 00
Lee, Mass., Miss Mary Shannon Smith .....	2 00
	\$14 00

**FOR PERMANENT PROPERTY**

"Massachusetts" .....	82 50
New York, Binghamton, "Friends," by Mrs. L. E. Agard .....	25 00
Utah, Salt Lake City, First Ch. ....	25 00
Ogden, First Ch. ....	5 00
W. C. M. Soc. ....	10 00
Cal., El Cajon, Mrs. H. E. Abernethy .....	200 00
	\$347 50

**FOR CHINESE MOTHERS AND CHILDREN**

Me., Portland, Mrs. Hannah I. Ferris, S. S. Class. ....	10 00
W. H. M. U. of Southern Cal. ....	20 00
Los Angeles, Bethlehem, Children .....	4 70
Oakland, Children .....	7 00
	\$41 70

**RECEIPTS OF THE CALIFORNIA**

CHINESE MISSION from Feb. 25 to Mar. 18, 1908, William Johnstone, Treasurer .....	\$664 47
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**FROM LOCAL MISSIONS AND THE CHURCHES WITH WHICH THEY ARE CONNECTED**

Bakersfield, Chinese M. O. ....	6 30
Berkeley, Chinese M. O. ....	3 25
First Ch. ....	10 00
North Ch. ....	27 10
Fresno, Chinese M. O. ....	3 00
Japanese M. O. ....	5 00
Los Angeles, Chinese M. O. ....	16 50
Special .....	37 87
First Ch. ....	110 00
Japanese M. O. ....	59 70
Bethlehem, Japanese M. O. ....	24 00
Marysville, Chinese M. O. ....	2 25
Oakland, Chinese M. O. ....	6 45
Pasadena, Chinese M. O. ....	1 75
Greek M. O. ....	2 00
"Friend" .....	5 00
Japanese M. O. ....	18 50
First Ch., W. M. S. ....	10 00
Riverside, Japanese M. O. ....	4 60
Sacramento, Chinese M. O. ....	5 00
Subscriptions .....	7 50
San Diego, Japanese M. O. ....	6 00
Subscriptions .....	5 00
San Francisco, West, Chinese M. O. ....	7 00
Annual Memb. ....	18 50
San Francisco, Japanese M. O. ....	30 00
Santa Barbara, Chinese and Japanese M. O. ....	2 15
Saratoga, Japanese M. O. ....	4 00
	\$438 42

**FROM OTHER CHURCHES IN CAL.**

Los Angeles, West End. ....	9 75
Mill Valley .....	25 50
Oakland, Fourth Ch. ....	12 50
Palo Alto .....	15 75
Chula Vista .....	5 50
Ventura .....	17 00
San Francisco, First. ....	72 30
Mayflower .....	80
	\$159 10

**EASTERN FRIENDS**

South Framingham, Mass., "Friend" .....	\$10 00
W. H. M. U. of Southern Cal., for First Jap. Mission in Los Angeles. ....	\$16 00

**FOR PERMANENT PROPERTY**

Worcester, Mass., "Steadfast Friends" .....	\$10 00
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**FOR CHINESE MOTHERS AND CHILDREN**

W. H. M. U. of Southern Cal. ....	20 00
Los Angeles, Children's School .....	3 95
Oakland, Children's School. ....	7 00
	\$30 95